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JESUS CHRIST FAINTING UNDER THE WEIGHT OF THE CROSS. — RAPHAEL.

The Museum of the Prado, Madrid.

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THE TRIUMPHS OF THE CROSS:

OR,

THE SUPREMACY OF CHRISTIANITY AS AN UPLIFTING FORCE IN THE HOME, THE SCHOOL, AND THE NATION, IN LITERATURE AND ART, IN PHILANTHROPIC AND EVANGELISTIC ORGANIZATION, SHOWN BY THE FACTS IN THE YESTERDAY AND TO-DAY OF THE WORLD.

BY

EX-PRESIDENT E. P. TENNEY, A.M.,

AUTHOR OF "CORONATION," "CONSTANCE OF ACADIA," "THE NEW WEST," ETC.

WITH SPECIAL CHAPTERS BY

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AND WITH THE COLLABORATION OF OVER TWO HUNDRED REPRESENTATIVE RELIGIOUS WORKERS,

INTERNATIONAL AND INTERDENOMINATIONAL.

Illustrated

BY THREE HUNDRED AND TWENTY-FIVE ORIGINAL PHOTOGRAPHS AND WORKS OF ART BY FAMOUS MASTERS.

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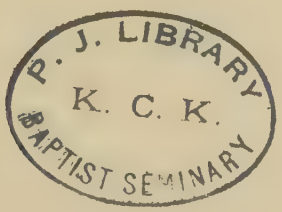
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PREFACE.

IN preparing the TRIUMPHS OF THE CROSS it was the aim at the outset to make A PRACTICAL BOOK, one dealing with conditions, not theories, facts rather than fancies; not a philosophical book or a book of theology, but a book of achievements: — to tell what Christianity has done to make the world better and happier; to show how the religion of Jesus, alone among all the religions of the world, has cherished childhood, honored womanhood, and dignified the condition of all handicraft workers; how it has quickened the human intellect and fostered the cause of education; how it has purified literature and cleansed art; how it has alleviated social sorrow and wretchedness, notably in its myriad modern philanthropic movements in behalf of the victims of poverty and vice and crime, and in the equally numerous and remarkable evangelistic movements in our great cities, on the outskirts of civilization, and in non-Christian lands.

Constant attention has been paid to this: to make such a book as every earnest Christian worker would like to own and to place in the hands of his friends to stimulate Christian activity, bringing them into hearty sympathy and co-operation with the great philanthropic and evangelistic movements that characterize the age.

It was also the aim from the beginning to make A TIME-SAVING BOOK. The average reader, even among clergymen, cannot undertake such work. It has been attempted, therefore, to prepare what will prove a quick help to an easy and reliable acquaintance with a most important topic, by a labor-saving system of giving the results without the processes; to make a highly concentrated book, condensed, packed, without waste of words.

The OUTLINE OF CONTENTS is an apt illustration of this condensation; the four pages would be seven if the subordinate headings under the main topics were displayed — there being nearly twice as much to

the book as there appears to be. The attempt has been made to treat these topics thoroughly, even if briefly; the limit of the amount of the text being sharply drawn by the necessity of making a low-priced book, — a book in the interest of the many, not of the few.

To this end EVERYTHING HAS BEEN LEFT OUT which a busy man has no time for; everything that is put in, a busy man must know, if he is to keep abreast of this age as a wide-awake Christian, with an all-round apprehension of the movement of events in developing the Kingdom of God.

HOW THIS BOOK CAME TO BE WRITTEN.

It has been a part of the author's plan in his life work, to live, during some years, not far away from large libraries, and to perform his parochial service face to face with the grand movements of historic Christianity and an aggressive religious activity that sweeps the world. No parish is insignificant that is in touch with the mighty ongoing of the hosts of God throughout the globe; nor can any local body of believers be profoundly moved to become laborers together with God, except by some notion of the trend of providential events upon this globe.

When far from libraries, books were bought in quantity and then sold, and others purchased. So, at least four days in a week, during eight years, was given to the wide range of special studies essential to the preparation of this book. These studies comprised an elaborate system of note taking, in reading a third of a million pages.

The more immediate desk work in the preparation of this book has involved eight hours a day six days in a week for two years' time, with brief vacation; so that this book, as it stands, is the outcome of ten years' work.

Another part of the author's life plan, to devote himself to HOME MISSIONARY service, — his experience of ten years upon the border, and wide acquaintance with the conditions of parochial service in rural fields remote from books, — determined him to attempt to make a book helpful to the active pastor who is overwhelmed with constant parish duties and preparation for next Sunday, who has no time for the examination of the voluminous details of philanthropic service, and the literature of Asiatic religions, and the bulky records of travel, that accumulate in libraries; a book, too, that the most bright-minded of

his people will not find too dry, but filled with the kind of information needful to make them intelligent helpers in the conduct of the activities of the Church.

In undertaking to make this book rather than some other, it was found that book-shelves of the current market and of the great libraries are bare of books upon the topic here presented. Indeed, the eloquent and erudite Lowell Lectures by Dr. R. S. Storrs, and the learned work of the late Mr. Charles Loring Brace, are not only the most valuable treatises that have so far appeared, but they are almost the only ones that take up the topic by system.

The Miracle Wrought by Christianity in changing the face of society is, however, illustrated so profusely by the historians of all ages; and the range of non-Christian sacred literature is so vast; and the records of travel in non-Christian lands are so abundant; and there are so many intelligent Christian observers at work in different parts of the globe, who know how to tell a story well; and there are so many photographers abroad; and Christian themes have so long engaged the world's most famous painters, — that it is not difficult to present a book thoroughly Unique; and it is confidently believed that the "Triumphs of the Cross" stands alone in its method, and almost alone in its topic. This grand theme has indeed been touched upon, or even elaborately treated in some one or another of its features, but none have sought to cover the whole ground or any considerable portion of it. That the present writer has succeeded in covering the whole of this vast field is perhaps too much to hope, but he has, at least, made an honest effort to do so. The date of the publication of this book has been six times deferred in the attempt to make a more complete presentation; and it is only by adopting Carlyle's maxim that the book is issued at all: — "No one can make a square that is mathematically true, but any good carpenter can make it square enough." The book is as square as we can make it.

And we believe that any one who examines the market and the libraries, will affirm that there has never been any such systematic comparison of the outcome of the different religious systems of the world; a practical comparison dealing with results rather than causes, with actual accomplishments instead of theological systems and philosophical speculations; a comparison loudly called for at the present time by the well-nigh universal interest in the subject, evidenced by the popular attention given to the recent World's Parliament of Religions.

As to the TITLE of this book, Christianity has always stood in contrast to the religious systems around it, in ancient and in modern times, and has always confronted social conditions easily compared with contemporary environments; so that the TRIUMPHS OF THE CROSS are best set forth by a series of comparative studies. The Cross is the symbol of Love, — God's love to man, man's answering love to God, and the law of fraternal love between man and his fellows; there is no Cross outside of Christianity, and its Triumphs are easily discernible.

RELATING TO COLLABORATORS.

In preparing this work, covering a world-wide range of subordinate topics, it seemed better to advise with a large number by correspondence, to secure brief papers or specific answers to definite questions, than to mutiply articles of some length liable to disturb the unity of the book.

Some hundreds of missionaries of the leading denominations, philanthropic and evangelistic laborers, special students, and public men with a large knowledge of affairs, were written to for specific replies to questions concerning religious and sociological work, or for illustrative photographs. The number of descriptive letters replete with particular information, the amount of photographic material and the number of illustrative documents, that came in from every quarter of the globe to substantiate or picture the points made in this book, was a surprise alike to the author and the publishers; being so abundant that it has been found impossible to use the material except by selection. Indeed, the material so obtained was perhaps alone sufficient for instituting the comparison called for. The names of more than two hundred persons who have assisted the author in this way are given upon another page. The personal letters and personal interviews involved have literally run into the thousands. Eminent among the leaders of the Christian forces of the globe, those who have assisted the author by furnishing material to illustrate the principles unfolded in the text, who have supplied local photographs, letters of pertinent information, printed documents from far-away fields, notes of introduction to special writers, or important service at the inception of this enterprise, have acquired a share in the authorship of this work; their replies and particular communications being directly quoted, or serving as a basis for the text when the letters have been confidential. It is

confidently believed that the author's plan of making good his points by citing living witnesses, makes this book a unique literary production. The excerpts from correspondence which are incorporated in the text are not only pertinent but of great weight, since the writers are experts in their various fields; and this fresh testimony adds greatly to the vivacity of the book. The pleasant months in which the author has been privileged to confer with a great multitude of workers of various religious bodies in many countries, have been marked by surprises, in a constant series. The theme, the TRIUMPHS OF THE CROSS, has been found to awaken an enthusiasm of response not looked for; yet, in a measure, fitting to the grandeur of the triumphal progress of the Redeemer's kingdom in every age and in all lands. From it he has learned as never before that Christianity is one: that denominational lines and the boundary stones of the nations never stand in the way of a hearty expression of enthusiastic fellowship in advancing the glory of the Cross of Christ, or readiness to work upon broad unsectarian lines, having always a strong grip on the essentials of Christian faith and service. These persons are involved in making this book — Christians of every name in every part of the world. The readiness and painstaking of these co-laborers — for the most part an unpaid service — is explicable only upon the ground of a far-reaching enthusiasm for humanity and devotion to the Cross.

SPECIAL CONTRIBUTORS.

Several chapters of the book, dealing with critical questions, were written by the eminent men whose names appear upon the title page, and in the table of contents in connection with the subjects treated by them. These chapters consist of original articles prepared for this work, and issued over the writers' signatures.

It will at once be noted that these special articles deal with those topics upon which their authors are universally recognized as being among the foremost living authorities.

The gratitude of the author, as well as of the reader, is due to those who have so aided this undertaking, not only adding to the interest of our endeavor, but vouching for the importance and practical worth of the great topic of the book. The book is so made a sort of symposium or World's Parliament of Christian Workers: differing from the World's Parliament of Religions at Chicago in this, that its members are all

Christian; and in this also, that the subject under discussion is not the theoretical but the practical side of religion.

When the question is asked in reference to each of the various religions of the world, what has been its practical outcome, — what has it done for childhood, for womanhood, for the home, for schools, for civil liberty, for literature, for art, for the laboring man, for the poor, for the victims of vice and crime, for the sinner, — then Christianity ceases to be one of many good religions, or even the best of religions, and becomes the only religion worthy of the name, — "the power of God and the wisdom of God." This comparison has been made by the Master's rule, "By their fruits ye shall know them." It is a knockout blow to religious dilettanteism; while true-hearted Christians, reading it, can "thank God, and take courage."

To the Reader

the author can but wish a tithe of that delight in the reading which he has taken in the writing; since the theme itself is calculated to stimulate one's spiritual nature, and to incite, for the Master's sake, a Triumphant Cross-bearing.

Who can cease to be grateful for studies which bring him face to face with the moral needs of vast populations; and which help him see their condition the more clearly, through the aid of those who are devoting their lives to the world's redemption? And who is there — in full view of the beneficent working of Christianity — that is not determined, upon each new day, to bear some part in pointing these surging hosts, whose moral claims are so urgent, to the Cross of Christ which has been drawing men to itself during so many ages?

Two Items

should be alluded to in this connection. One is this, — as to the Publishers: It would have been impossible to carry out this scheme, requiring so many months of wide planning, and a constant out-go of expense, without the hearty co-operation of earnest Christian men of large business experience, keen of vision, wise in counsel, and ready to furnish whatever facilities might be needed to complete the work; men with rare knowledge of the book needs of the most intelligent laymen in our churches. Having incurred an expense of thousands of

dollars, prior to printing, they have added expense to expense; increasing the number of the pictures, improving their quality by special outlay, adding to the number of pages, and exercising great pains to make sure that he who buys the book may get a good bargain.

The other item relates to the ILLUSTRATIONS, which have been taken from two principal sources: first, by careful selections from the wealth of photographic material, previously referred to, contributed by missionaries in every quarter of the globe, and by the officers of philanthropic and evangelistic organizations in Christian lands; and secondly, by equally careful selection from the great religious paintings of Christendom. The pictures so selected are themselves a Story in Art of the Triumphs of the Cross, and greatly add to the interest and power of the text which they illustrate.

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INTRODUCTION.

THE POWER OF IDEAS.

IT is a part of ancient history at least four hundred years old, that the discovery of America, 1492, brought to sight for the second or third time, most likely, before it would stay so, was but the outcome of an idea long entertained, and long carried about in a skull which most people thought to be cracked. Then, too, we have another idea of which the whole civilized world is so tired of hearing, that it is stale even to allude to the boy Watt, who caught an idea when it was bubbling and sputtering and singing from a teakettle.

The S. F. B. Morse story is, however, not so familiar. Morse was the only man who "caught" the idea and compelled it to change the force of the world, when any one of half a dozen other gentlemen might as well as he have done it, since they all knew it. They "stood" not "upon the burning deck," but as ordinary idlers in weary sea-going, — a knot of them discussing the slow fashion in which the nautical knots were rolling off their keel; and then, to change the topic, they talked of Franklin's kite and keys and knuckles. And somebody said, immortal man if anybody knew who it was, that this trick of Franklin's kite-string might be used to transmit signals for an indefinite distance. Morse "caught at it"; and by the power of this idea he renewed the face of the earth and spaced the seas.

Now this book, THE TRIUMPHS OF THE CROSS, is but the story of the power of certain ideas. The Duke of Argyle, in his *Reign of Law*, has said that "this is the most certain of all the laws of man's nature, that his conduct will in the main be guided by his moral and intellectual convictions."[1] And J. Stuart Mill, in his *Essay on Compte*, has said that all human society is grounded on a system of fundamental opinions: — "To say that men's intellectual beliefs do not determine their conduct, is like saying that the ship is directed by the steam and not by the steersman; it is the steersman's will and knowledge which decide

[1] p. 432. London, 1867.

in what direction it shall go." That is, the intellect directs the conduct. "According to M. Compte, the main agent in the progress of mankind is their intellectual development." This is because the intellect is "the guiding part" of our nature. "Hence the history of opinions, and of

WATT DISCOVERING THE POWER OF STEAM.—NEAL.

the speculative faculty, has always been the leading element in the history of mankind."[1]

Difference in ideas makes a difference in civilization. The degree of civil and religious freedom, the rights of the common people; the condition of the home, the development of child life and of womanhood;

[1] J. S. Mill's *Essay on Compte*, pp. 100-102, 104. London, 1865.

the state of intellectual and moral education ; the unfolding of the literary talent of mankind ; the solving of social problems ; the co-operation of vast bodies of men in highly organized religious service ; — all these depend upon what kind of ideas are entertained.

It is worth while for any one who is disposed to make the most of himself, to play well his part in the state, the home, the school, in an intelligent relation to the world of ideas, in society, and in the Church of God to take time enough first to examine those great thoughts which have been the leading powers upon this planet, and then to appropriate to himself, for his own guidance, those ideas which will make him manly, and which will, through him, help to elevate the human race.

The phenomenon which we call modern civilization has an ethical basis. There are moral forces behind the development. The changes involved in passing from savagery to society at its best are the fruit of intellectual development ; through reason, indeed, but that practical reason which guides moral conduct. This apprehension of moral ideas — to state the truth in its lowest form, to state it so moderately as to win universal assent — has been aided by Christ and that which His name stands for, more than by any other influence known to history.[1] "The creation of a new habit of thought," said Professor Huxley, when he gathered up the results of half a century of scientific studies, "the creation of a new habit of thought is a greater achievement than any material invention."

What this book is for, is to discover the kind of ideas that are needed to be introduced into village and city, lonely farmhouse, solitary ship, the peopled cellar and attic, the palace, the slums of civilization, barbaric islands or continents, semi-civilized realms throughout the globe — to induce new habits of thought for the renewal of mankind.

[1] "Never can any religious progress hope to rival the gigantic step which humanity made through the revolution effected by Christ." — Strauss' *Life of Christ*, Vol. II, p. 49. Third English edition.

BOOK I.

THE FOUNDING OF CHRISTENDOM.

THE EASTER ANGELS. — THOMSON.

BOOK I.

THE FOUNDING OF CHRISTENDOM.

I. A New Ideal of Life introduced by Christianity.

As the discovery of the uses of steam and electricity has revolutionized the modern world, so nineteen hundred years ago the moral world was revolutionized by the discovery of the idea that the First Cause of all things could be apprehended as if in personal relations, and that He was a God of Love, and that He took an interest in mankind, and that this Almighty Power was bent upon having a Kingdom among men. This conception of God had been dimly made known during some centuries to Patriarchs and Prophets, but now it became a power in the daily life of the Roman Empire.

The ultimate responsibility of every man to God alone, the possibility that every individual of whatever descent might become the son of the Almighty, the doctrine of the kingdom of God, and of the resurrection and of personal immortality, — these ideas shook the realms of paganism, and gave new hope to men who were tired of Babylonian, and Assyrian, and Egyptian theology, tired of the Greeks, and very tired of the typical Romans.

Aside from those deep foundations laid bare in the Socratic dialogues, of as little popular power then as now, there was little to interest a morally earnest man in the ancient religions or philosophies. Christianity, therefore, came in with full sweep, energized indeed by that Spirit which breathed upon the pristine elements and brought forth the orderly foundations of a new world.

The first thing done by the new men was to organize. "As bad men associate," quoth Burke, "the good must combine, else fall one by one a pitiable sacrifice in a contemptible struggle." They erected the Church, the spiritual City of God. They formulated a creed, brief and imperfect as it was, then mended it when they knew better what to put into it.

Best of all, most convincing of all, they presented to the Roman world new ideals of life. The virtues of the first Christians led to the rapid spread of the new religion. "The desire of perfection," says Gibbon, "became the ruling passion of their lives; their pure and even austere morality attracted attention."[1] This was put forth by the Christian apologists as their strongest argument. Tertullian spoke of the body of believers as being remarkable only for the reformation of their former vices. It was offered to show to the pagans the very men who were made over, who, through Christian principle, acted contrary to their confessed and proven natural disposition: they were new men with renewed natures, and this astonished the Roman Empire. Pliny, who studied natural history, could but look upon them as strange creatures who were actuated by love, — a species new to Rome.

"It was a great crisis in civilization," says Guizot: "Christianity changed the internal man, the prevailing principles and sentiments; it regenerated the moral and intellectual man."[2] There were new ideas in the world, new motives for action; Love to God and Love to Man began to renew, first neighborhoods, then nations.

The contrast between the common life of the empire and the life of the very imperfect Church was not unlike that which might have been experienced could one have passed from the precincts of the unholy bath, the noise of the market, the clatter of the kitchen, and the bloody arena, to the stillness of Christian worship in some sanctuary beautified by the presence of purity, of self-devotement, of self-sacrifice, by the spirit of holiness, those tokens of celestial visitation which glorified the earliest Christian ages and anticipated those visions of angels and those miracles in the working of stone which characterized the worship of the new faith when it came to the throne and ruled the Roman world.

2. Rome at its Best.

If we take Rome at its best we will visit the secluded home of Cicero at Tusculanum. We behold him sitting in his library amid his gods or muses of marble, or the statues of his favorite Greek philosophers and orators. He has been already engaged upon his correspondence for two hours, writing those philosophical letters which have told the world so much concerning him, or consulting with his clients who have sought him before day dawn. When the light is so far advanced as to reveal to him with some certainty that quarter of the horizon where the great city lies, he walks upon his open corridor or in his garden.

[1] Gibbon's *Decline and Fall of the Roman Empire*, pp. 182, 183. Boston, 1854.
[2] *History of Civilization in Europe*, p. 31. Edinburgh edition.

His villa is standing high up the forest-clad hills amid neighboring heights which are adorned with temples or the country seats of the most eminent men of his nation. Like an eagle in his eyrie, the noblest Roman of them all looks out over the plains to the great buildings of that populous hive of the world, the seven-hilled city: the centre of civilization and the seat of empire toward which all nations looked, as the saints toward Jerusalem. Knowing, as we do so well, what thoughts stirred the breast of the great statesman, we see him complacently pause under the great chestnut, just as the first rays of the sun touch the golden roof of Jupiter Optimus. The unrivaled advocate is not, however, thinking about the chief pagan deity, but about himself as the chief man in that chief city of the world. Then, to divert himself from himself,

COLLEGE OF VESTAL VIRGINS.—Le Roux

we behold him fixing his eyes on the purple horizon of mountains far beyond Rome, or turning toward the blue Mediterranean or to the inland sea of orchards and vineyards.

As the heat of the morning advances, we discover him, not far away, walking with Atticus upon the shaded shores of the Alban lake; or musing alone upon the wild banks of Aqua Crabra, as it tumbles from rocky heights into a deep dell and winds through the woodlands.

Or we see the most eminent man of his age wandering amid the thick Asturian forest that surrounds his island home in the mouth of the river. He is looking out on that side next the sea, where he had often walked with his daughter; and he cannot still his heart in mourning for Tullia, who, not long since, had embarked for the unseen country.

When Paul spoke of the Romans as without natural affection, he did not refer to Cicero, who in his hour of exile wrote to his wife, "My

most faithful and best of wives. My life. Can I then exist without you. Nothing is, or ever was, dearer to me than you."

'Tis not certain how much or how little Cicero meant. He was a rhetorician. It was his calling. He divorced his wife thirty years after marriage. Terentia held the money power, and was eccentric in her use of it. She was amply avenged by his heartless new wife, Publilia; and by his new mother-in-law, who, before her own divorce, so frightened the philosopher by threatening to make him a domestic call at Astura. Being a lawyer, Cicero, too, had persuaded his daughter to get a divorce from the divorced man whom she had married. His fairest biographer speaks of this slightly chequered domestic career as being much more happy than that of most Romans.

It does not appear from his familiar letters that Cicero had any religion; although he studied the topic as a philosopher, and as an orator he appealed to the popular faith. The difference between Cicero and Socrates and Plato was this, that the Greeks studied the human and the divine as a life business; but the Roman devoted himself to politics, and a round of life diametrically opposed to the Socratic simplicity. When Cæsar dined with him, Cicero notes that they had a capital dinner well served. He doted on soup. And did not think it odd in the great Julius Cæsar that the mighty soldier took an emetic in order that he might return to his dinner with fresh gusto.

When Cicero at threescore found himself alone in the world, his two divorced wives scolding about him, his daughter dead, his son no credit or comfort, his brother alienated, his nephew with all the vigor of youth calumniating his advancing age, his country breaking up and giving itself to the rule of the worst men it had nurtured, — then Cicero began to walk much alone in the paths of the forest, or he arose before daybreak in his own house, and spent quiet days in his country seat, thinking of the grounds of consolation in sorrow, dwelling upon the nature of friendship, and he reasoned on religion and he questioned himself what he believed concerning the gods. These afterthoughts of him, who was so easily first among the more thoughtful of the Romans, never had any place in his crowded years of legal and political struggles, save as they might point a paragraph in some polished oration, when a devout suggestion served his rhetoric. It was indeed pretty much all rhetoric; these afterthoughts giving a surpassing fire to the great philippics of the last few months of his life.

There is more moral helpfulness to the average man in one page of any one of Paul's epistles than in the whole body of Cicero's works.

Bald and bleak was the religion of the Stoics. For the most part the so-called Roman philosophers were severe of temper, sour and un-

sympathetic, sticking fast to form; men with their minds made up, and hostile to new thought. No new ideas of God for them; no moral governor to interfere with their lives; no sense of sin; no hope of immortality.

But for the people at large there were religious rites at every turn; and divinities to minister in every circumstance of human life, from Lucina to Nenia, from the first light dawning upon the eyes of childhood to the day of wailing when they closed to the earth forever.

There was never a people more pestered by gods than Rome, unless India. Taking possession of many nations, the Roman soldiers made captive both gods and citizens. It was deemed impious to besiege a

FLIGHT OF THE VESTALS FROM ROME.—Le Roux.

town without first notifying the local deities, and inviting them to go to Rome, where they were promised the honor their due. Transported to the Pantheon, they were duly installed as Roman citizens, with the right to be worshiped. So the power of that local deity stood pledged to protect Rome.

Amid this wilderness of gods from all over the world, the thoughtful man could but say with Pliny, "There is nothing certain, save that nothing is certain." And certain it was that the times were ripe for introducing the simplicity of the Christian conception of God.

3. At its Worst.

If we take Rome at its worst, we will visit the royal palaces, the houses of distinguished senators and those plunderers of the world who have come home from spoiling conquered countries through misrule. Taci-

tus spoke of the state of society in Rome as "hideous even in peace;"[1] Horace and Juvenal have testified against it. And Antoninus affirmed that among his unhappy people, "Faithfulness, the sense of honor, righteousness and truth, have taken their flight from the wide earth to heaven."

It would be easy to match, piece by piece, the apostolic arraignment in the first chapter of the Epistle to the Romans. It was a discouraging outcome of the Greek and Roman philosophy and the religious ritual of the classic peoples.

Under the reign of the worst emperors, their matchless legions were still preparing the way for new civilizations in the most distant regions of the Roman world. The capital city became the pride of every Roman; his patriotism grew into a religion; and when by world-wide conquest the gods of the nations were gathered there like captives, his patriotic pride in the imperial city became so religious, that he finally looked upon the Emperor as Divine, for all the purposes of the state.

That one city conquered the world. And that one city held and ruled the world solely by military power, administered solely by the political and military favorites of that city; administered first of all in their own personal interests, second in the interests of that city. The domineering injustice, the haughty insolence, and the profligacy of the Roman soldiery ground the globe under an iron heel. When at last the city gave way to the empire, the right of every subject throughout the world to appeal to Cæsar — though cruel beyond belief — was hailed as opening a new era of freedom, or possible escape from the local tyranny; and it was true that under the empire there was less far-away tyranny than there had been.

Looked upon as a Sociological Experiment, the history of Rome shows that sin can be cultivated. Rome in its worst days grew wickedness, as men grow plants in their gardens. Nero and Caligula were flowers that naturally blossomed in the soil and atmosphere of a city wholly given up to iniquity. The people as such lived idly and were fed by government, and the flowing of blood was their amusement month after month; and when inhuman monsters, sharp in inventing crimes, sat upon the throne, Rome for a time was a mild type of the bottomless pit, — and the barbarians were a blessing who swept away such a people.

The typical Roman was an animal of no small intelligence, and of great cunning and muscular vigor. In deifying their rulers they gave the highest sanctions of religion to moral reptiles sunning themselves on the banks of the Tiber. Tacitus affirms that virtue was a sentence of death. One after another, the rulers were infamously licentious, shamelessly

[1] I, § 2.

insensible to the ordinary claims of morality, and heartlessly cruel. Tiberius was a monster, Caligula insane, Claudius imbecile, and Nero was Nero.

Trajan kept ten thousand slaves fighting for fun for four months, till they killed each other in the amphitheatre. The great circus, seating a quarter of a million people, was so enlarged as to seat nearly half a million. The city was mad for blood.

The fairer if not the softer sex was shamelessly accustomed to gore. Fulvia was a typical woman. Her face was spattered with blood when Antony decoyed three hundred centurions into his house and then murdered them; and she was a woman capable of receiving into her lap the head of the most eminent orator of the Roman world, and piercing his tongue with her bodkin.[1] Such women, by the hundred thousand, so plied their thumbs in the great gladiatorial contests as to shed the most blood possible in any one day. This great infamy was not condemned, unless sparingly, by the most eminent men in the entire Roman world. Seneca attacked the brutality of the sport, but the conquerors of the world had a taste for blood, like the man-eating tigers of the Orient. It was finally suppressed through the influence of Christianity.[2]

The Lamb and the Lion, the Dove and the Vulture.

The relations between such a society as existed in Rome and the new Christianity was that of the lion and the lamb lying down together, — the lion outside the lamb. The Holy Dove was attacked by the eagles of Rome. Ten systematic persecutions — year after year, reign after reign, generation after generation — were set on foot, to deliberately kill out Christianity. This is merely another way of saying that the religious system of the classic world needed to have introduced into it the principle of Love, which was characteristic of the new Christianity. The Roman religion was defective. When in the self-revelation of Almighty God, He appeared as the Father of all men, and sought to establish a universal brotherhood among men, Rome arose and said: "We prefer the deification of Caligula, and Rapacity shall rule; and if you undertake otherwise, our legions will see to that."

Marcus Aurelius Antoninus became joint emperor when he was forty years old. His writings will endure and be reprinted so long as man exists upon this planet; they are as helpful as the words of Seneca, the sycophant, whose character was beneath contempt. Like Seneca, Antoninus was not in himself so good as his rhetoric. "Men exist for

[1] Forsyth's *Cicero*, Vol. II, p. 296. London, 1864.

[2] *Vide* Lecky's *History of European Morals*, Vol. II, pp. 36–41.

the sake of one another," he said. "Teach them, or bear with them."[1] Yet, when he had been joint emperor some half dozen years, Polycarp was burned as a Christian by his authority.[2] "Eighty and six years," quoth the martyr, "have I served Christ, and He has never done me a wrong; how can I blaspheme Him, my King, who has saved me?

CHRIST OR DIANA? — LONG.

Neither lover, nor executioner, nor ruler sitting in judgment, can dissuade from the choice of Christ, in the place of sacrificing upon a pagan altar.

He who strengthens me to endure the fire will also enable me to stand firm at the stake." He stood firm, refusing to be bound.

"Teach them, or bear with them," quoth the Emperor. Then he turned round, and beheaded Justin Martyr.[3] "No right-minded man," quoth the martyr, "will leave the worship of God for its opposite."

"Every moment," quoth Antoninus, "think steadily as a Roman and

[1] *The Thoughts of the Emperor M. Aurelius Antoninus.* Translated by George Long, p. 142, VIII, 59. London, 1862.

[2] April 6, A.D. 166.

[3] His martyrdom took place, 'tis said, between A.D. 148 and 165. It is likely to be near the latter date. The Emperor Antoninus Pius at the earlier date protected the Christians. Marcus Aurelius came jointly to the throne A.D. 161. The death of Justin is commonly ascribed to the beginning of his reign. If we eulogize the matchless Meditations, let us place beside them the words of Justin Martyr (Apol. 1-3, Oxford transl.): "We make our claim to be judged after a strict and searching inquiry. We can suffer harm from none unless we be convicted as doers of evil, or proved to be wicked. I entreat that the charges against us may be examined; if they are substantiated let us be punished as is right. But if no man can convict us of any crime, true reason does not allow you through a wicked report to wrong the innocent, or rather yourselves."

Marcus Aurelius was too busy in writing out his Meditations to hear the pathetic plea of the martyr.

a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice."[1] Yet, when he was the sole emperor,[2] he decreed that the accusers of Christians might have their property; — a remarkably "just" decree.[3] Upon the instant, covetous pagans everywhere began to search out the thrifty Christians to confiscate their goods. At Vienne and Lyons the persecutions were most savage; popular clamor and plundering, blows, stonings, and imprisonments. The Bishop of Lyons, an old man of ninety, was dragged to his death through the streets, with kicks and blows and missiles from the mob.

"Consider," quoth the Emperor, "if thou hast hitherto behaved to all in such a way that this may be said of thee, —

"'Never hast wronged a man in deed or word.'"[4]

Yet the delicate maiden Blandina, who said, "I am a Christian, among us no wickedness is committed," was tortured all one day; and then, upon a subsequent day, was suspended on a low cross in the amphitheatre and torn by wild beasts; and on a still later day she was first roasted

THE LAST PRAYER OF THE CHRISTIAN MARTYRS. — J. L. GÉRÔME.

in an iron chair, then enclosed in a net and tossed upon the horns of a wild bull. M. Aurelius Antoninus, the sage, did it.

"Call to recollection," quoth the Emperor, "that thy life is now complete, and thy service is ended, and to how many ill-minded folks thou

[1] *Meditations*, p. 18, II, 5. [2] A.D. 169–180. [3] A.D. 177. [4] *Meditations*, p. 76.

hast shown a kind disposition."[1] Yet when Sanctus confessed, instead of his name and city and race, "I am a Christian," — he was tortured until his body was one wound; then retortured by the same methods; then he ran the scourging gauntlet; and he was then torn by wild beasts; then roasted in an iron chair. Antoninus stood by, composing new meditations.

M. Aurelius, as the emperor, was consulted by the governor about these very cases, since some of the Christians were Roman citizens; and the literary stoic merely gave directions that those who were Romans should be beheaded rather than be slain otherwise.[2]

It was the very piety of Aurelius which led him to persecute Christianity. "The very idea of jurisprudence," says Chancellor Kent, "with the ancient lawgivers and philosophers, embraced the religion of the country." The emperor stood for the law, to protect the Roman religion, to allow no alien faith. "That which is not good for the swarm, neither is it good for the bee," he said.[3] Even at so early a period as that, Christianity looked to him as seriously threatening the Roman rites. To us it seems a strange and inconsistent attitude for him to be placed in. Nor can we ever cease to mourn with Mill: "It is a bitter thought how different a thing the Christianity of the world might have been, if the Christian faith had been adopted as the religion of the empire under the auspices of Marcus Aurelius instead of those of Constantine."

At an early date in the story of those persecutions the jealous Roman law began to look upon Christianity as rising to rivalship, seeking to establish a kingdom, partitioning out the empire by ecclesiastical government, aiming at universal sway instead of being a local, a national religion as the Judaic. The secret causes, the mystery, of the growth perplexed the magistrates. There was indeed a kingdom rising throughout the empire, the kingdom of love. Nothing could long stand in the way of it. So Athanasius observed, during that temporary reverse that overtook the Church in the reign of Julian: "It is only a little cloud, — *nubecula;* it will pass, — *transibit.*" The most horrible tortures by the South Sea savages and by African kings are no worse than the "civilized" Romans used against the Christian martyrs under Decius. It was *nubecula*, — and it passed by. These courageous sufferers were sustained by their moral sense, their loyalty to Christ, their hope of immortality.

I can, in passing, but allude to one more thing of no small import. It is to the worship of the Roman emperors, and what grew out of it. It was a fine trap to bring the Christians into, to accuse them of high

[1] *Meditations*, p. 76.

[2] This account of the martyrdom at Vienne and Lyons was given in a letter sent by the churches there to those of Asia and Phrygia. *Vide* Eusebius' *Ecclesiastical History*, pp. 169–180. Philadelphia.

[3] *Meditations*, p. 99.

THE MONK TELEMACHUS, AND THE LAST GLADIATORIAL COMBAT OF ANCIENT ROME. — J. STAELLERT.

A.D. 404, an Eastern monk visited Rome, his heart aglow with pity for the victims of a horrible sport. He leaped into the amphitheatre, and threw himself between the combatants. The crowd cried out to kill him, and he was slain; but the Emperor Honorius suppressed the bloody shows forever.

treason if they refused to worship Caligula. In a time of general persecution this was made prominent, and at all times the neglect of rites relating to Cæsarian worship excited suspicion and accusation. This worship was universal in the provinces, restricted in Italy, and upon local grounds not required in Rome.[1] It was a piece of statecraft. Appropriate provincial temples and priests tended to hold the empire together, appealing as they did to religion as well as to patriotism. After the reign of Domitian the personal character of the emperors was better than either before or after a series concluding with Aurelius; this had the effect of extending more widely the worship. There were imperial statues in houses among the household gods. The provinces sent men to Rome every year to convey religious vows or homage to the emperor. Other gods were local, the emperor's worship was universal.[2] The political effect proved to be so advantageous that the custom was continued under the early semi-Christian emperors until the time of Gratian.

What it finally led to was this. It fastened upon the Roman world the tradition of looking to Rome for the highest spiritual as well as temporal authority, a tradition existing in full force during three hundred years in the most distant parts of the empire, a tradition transferred to the Papal See when the imperial throne toppled and fell, and St. Peter's chair was found to stand firmly in its place. The Supreme Pontiff was then looked to as the Vicar of God, the appropriate spiritual and temporal head of the world. So this pagan doctrine of imperial worship, at first used for hunting out Christians to be slain, culminated in putting the Christian in position to slay other people with impunity; a privilege he was not slow to improve in the earlier, if not the later, Middle Ages. It was not, at root, a doctrine from which to expect wholesome fruit.

It is to be said in respect to this whole topic of persecution by the government under which Christianity appeared, that it was a test to which no other widely diffused religion was ever put. The Confucian system was that of the government itself. The Brahminical faith was never persecuted. The Taoists in China, and the great Buddhist movement, were never seriously beset by fire and sword. And there was no great world-power to crush out Mohammedanism.

4. In Hoc Signo Vinces.

Twelve Constantines were better than one Tiberius, and six Julians, apostate, than one Nero. Take them in any shape, Christians, with little grace or none, were an improvement on the pagan emperors.

[1] Professor G. H. Allen, D.D., *Fragments of Christian History*, p. 90, note. Boston.

[2] The monuments attest this in every part of the old imperial realm.

'Tis foolish to debate the question of Constantine's vision; he says that he saw it. No one else pretended to know. It is not wise to spend breath, or ink, in asking whether this heathen heart was made wholly new; since no historian doubts that with Constantine there came in new hope for humanity. He dropped the curtain upon the pagan tragedy; and aside from the attempt of Julian to lift it, it staid down.

Nor is it timely to ask too many questions in regard to the next twelve or fifteen centuries. They are not, at least now, to be defended. Whether the Christian stage offers a perfect exhibit of divine life is not the present question. It is enough to say that a millennium of the new religion proved to have more in it for the moral world than the millen-

THE TEMPLE OF DIANA AT EPHESUS TO-DAY.

nium preceding; that Europe only partially Christianized was a great advance upon pagan Rome and Greece and Egypt and Assyria.

On this account the turn made by Constantine is a notable hinge in history. He was marching against Maxentius, whose forces were three times his own. He relates that he considered to which god he should apply for help. He prayed to the Supreme God, whom his father had worshipped as the god of the sun. It was after this that he saw the Cross in the sky, — "In this, Conquer."

He found Christianity so well organized that it was already a sturdy support to the crumbling empire, a support of which he determined as a statesman to avail himself; the support of large bodies of men in every considerable province, a support never before accorded to any emperor. The Christians had proved good citizens; they became his partisans. Christianity, says Canon Farrar, did not succeed because Constantine

became a Christian, but Constantine became a Christian because Christianity had succeeded.

The emperor threw over Christianity the robes of paganism; and the Church could not throw them off for many a century. Yet the Christian Church, even with its unfortunate heritage from the Roman Empire, revealed the love of God to man, and carried the fundamental principles of man's answering love to God, and man's love to man, to the barbarians of the north, and there built up a Christian civilization. If, in some instances, they told the barbarians that they would cut their heads off if they did not comply and accept the doctrine of Love, it does not alter the fact that the doctrine of Love is what Christians taught the savages when they once got them under their thumbs. This mode of procedure was, in part, the heritage of Christianity from Imperial Rome, and part pertained to that culprit which has so much to answer for — the Spirit of the Age.

Constantine's edict of toleration to Christianity was issued at Milan, A.D. 313. It granted full religious freedom, — a very proper beginning in the imperial attempt to strike a Christian attitude.

The natural man within us, however, must take no small satisfaction in the next move. The amiable and Christian sons of Constantinè had an eye to business, and they turned the tables on the moribund mythology of the empire and began to persecute the pagans. When Julian came he set this matter to rights, and the pagans had peace if not prosperity.

5. Advance of the Standard of the Cross.

Futile were the attempts of the Emperor Julian to revive the ancient cult. The Pontifex Maximus in vain was urged to keep the pagan priests from frequenting the taverns and the theatres, and to induce them to imitate in some measure the more austere of the Christian moralities. Fruitless was the imperial exhortation that the priests of Apollo and Bacchus, Venus and Vulcan, should preach to the populace as the Christians did, and induce the people to lead holy lives.

The public sentiment, against the old and in favor of the new, set in so strong that the Emperor Theodosius finally put his foot down, and said that the empire would tolerate paganism no longer.

During the centuries next coming, the organization of the Church was carried to that high degree of perfection which fitted the entire body to be handled by the Roman Pontiff, whenever the time should come for him to rule the world spiritual as well as temporal, with a dignity and efficiency which might well have excited the envy of the uneasy shades

of the Cæsars. The Roman empire had developed surpassing executive qualities; there having never been a time when an able man could not push his way to the front. No reader of the story of the early Church can escape the conclusion that the Christian leaders trained in this school were competent, as kings and priests unto God in this life. The shadows of many of these men have been projected across the intervening centuries, and we recognize them to-day.

And he indeed is blind, or ill-read in history, who fails to see that, with the on-crowding of the Christian hosts, century after century, there was a vast change effected in human affairs.

THE PALACE OF THE CÆSARS TO-DAY.

Ignorant and credulous, — more so at least than the critic of the nineteenth century; fanciful in their theology; liable to sharp discipline by our modern synods and assemblies; superstitious, being several centuries nearer to the primitive man than our generation, — they were Christians in the dark, attempting to see the Light and to walk in it. Their virtue, their constancy, the spiritual atmosphere of their lives, their faith in the unseen Power that makes for righteousness, their exhibition of the Divine Love to men, and their own matchless charities, their sense of moral need and their courageous uplifting of the Cross, their patience and their self-denial, and their practical application of the Gospel to the social state; — all these challenge the veneration of the modern era; that fair meed of fame which we accord to the heroic personages of every age, to those who caught up the dying civilization of the ancient world and gave to it health and soundness, new principles of life, and an immortal destiny.

The men who perpetrated erroneous statements of doctrine, or put

forth fallacious theories for the conduct of life, bore in their bodies the marks of their sufferings for the Saviour of men. The smoke of martyr fires darkened the chambers of the earliest Councils of the Church. That the multitudes learned to honor God in their own homes and in the market-place, to search out the poor and the infirm, to minister to the sick, and to announce everywhere between man and man those principles of conduct which would eventually revolutionize society, — all this was due to the faithfulness with which the essential elements of Christian living were discovered in the word of God and announced in the ears of all who would hear, and due to the transforming power of the Spirit of the living and loving God who, at the first, wrought a new creation out of ancient night.

The Hermits.

With the growing spirituality of the Church there came a growing distaste for the world as it was. The most eminent saints took pessimistic views of life, as Gautama did, as the early Aryan sages did. And they scuttled away from the world, and hid themselves in deserts as solitary as the watery waste of the middle sea.

There is no more beautiful picture in history than one that might be made of the faces, surpassingly sweet, aglow with the light of God, the faces of well-to-do young men and maidens, who gave their goods to the poor, and retired into solitudes. Such was St. Antony, of noble blood, with life far nobler than Marc Antony, whose name he bore. His life story related by Athanasius was one factor in leading Augustine to make a sharp turn in his youthful life.

This movement was, in part, the protest of the few against the wearing of the robes of paganism by the most. The low plane of the average Christian living, the merely nominal Christianity of the great mass, the conformity to the world, led not a few devout persons to abandon society, at least for a time. Some returned to it, with singularly elevated aims in life; and some still tarried in the deserts, — of whom a few became not only visionary but insane. Among the most eminent men of the Church were those who tried this experiment a few years; so long only as it was helpful to them. Great influence against the custom was, however, exerted by the most powerful preachers of the age: — With society still inconceivably corrupt, why should men fly from it?

It was but the day-dawn of the Christian Church, and the men could not see their pathway clearly. So, to-day, the ascetics of India have little light to go by. Many of these devotees in the early Church had slender wants, and could abide in the wilderness as easily as Elijah and

John the Baptist. Some fled to the deserts to escape persecution,— preferring the cool stars, the hurtless fires of God, to serving as fagots to light the gardens of Nero. Then, too, the imminent fall of the Roman Empire drove some from the haunts of men; they heard beforehand the crackling warnings, and made good their own escape.

This early escapade of Christian hermit life really bore fruitage in the

THE COLISEUM TO-DAY.

A cross marks the centre of the arena.

monasticism of later generations. Indeed, that serious phase of Church life had already begun; although its full development was reserved for happier times.

6. The Relation of the Fall of the Empire to the Progress of Christianity.

I.

"Rome is dying and laughing," was the comment of Salvian upon the rebuilding of the theatre at Treves; rebuilt as soon as the Germans had ceased to sack the city. The fourth and the fifth centuries proved to be the reckoning day for Rome. After her invincible legions had

fallen or fled, there were scores of years, running on into centuries, when the lute was silent, and the homes of the world were bereft of peace; when the listening south of Europe heard but the trampling of barbaric hordes from the north across their garden lands, and the shouts of an untutored people echoing through their classic halls and desolated temples. Manuscripts and monuments but amused the Vandals in their burning and marring.

"Everywhere the sword, everywhere death," cried Gregory the Great.

And the slaves of the empire were avenged through the enslavement of their masters by the uncouth and high-spirited conquerors from out the black forests.

And during the centuries next following there was no stay or hope. Art and letters languished; the philosopher and the poet had disappeared from the earth. What light there was, gleamed from the Cross. The only authority recognized in those gloomy generations was the voice of the Vicar of God.

Pillage was the rule, industry the exception. Man primeval reappeared, so far as relates to his abiding in strange resorts like a hunted animal; the barbarians driving the timid into concealment, and slaying the bold. It was when the old civilization had utterly perished from the earth that the Triumphant Cross proved the saviour of Europe.

II.

The masses of the people were now no longer deceived by the glamour of the proud paganism and the political power of Rome. The multitudes were swept into the net of the Church in shoals; and many were the specimens of queer fish that were found, — the remains of some of them dried and salted being still extant in the libraries of to-day.

And now came sweeping into the Church the great families which had given distinction to the empire; they, too, recognized the Supreme Pontiff as the great spiritual and political power of the day, — like some god-emperor of a by-gone century. It was during the generation prior to the year A.D. 500, that the Roman aristocrats became Christians; those proud families who had clung to paganism till now. The Scipio and the Marcellus and the Gracchus of the fifth Christian century went into the nunnery or the monastery; or, transforming the old home into a holy house, they began a life of personal ministration to the poor. The Roman Church was rising as the Roman temporal power was falling; and the Roman senator of the new era, and the dignified officers of the state, and ladies of the highest social rank, accustomed to luxu-

rious living, ministered to those in want, as the almoners of God. So Christianity came at last to be the fashion in the ancient seat of paganism. When Fabiola died, the monks gathered their clans, and there were so many distinguished adherents to the Church that the funeral procession was likened by the populace to one of the military triumphs of the empire, the far-away echoes of which had not yet died out of the capital.[1]

III.

It is literally true that the Vandals made the popes, and that the barbarians built up the Church by driving men to the Roman Primate at a time when the hold of the emperor was slackened. It was found that so much good management had gone into the organization of the Church, and it was manned so efficiently at every point, that it came to be the interest of the weaker political powers to seek the good offices of its ecclesiastical head.

Any claims by the Church to secular power were slightly defined at first, but the main end was kept in view; and, as one advantage after another was gained, the precedents which were established obtained the weight of laws of iron.

This culminated in building up a great central religious and political power which was competent to arrest the downward career, and give a new start to Rome. The men in the management of the Church, the Mazarins, Richelieus, and Wolseys of that age, were every way equal to it. The Church could command more ability than the state.

Now came on apace the mythical dark ages, — as much a myth as the story of Prester John, or the existence of the Great American Desert. There were no dark ages. They were brightening ages.

The rise of the Franks and the Germans compensated for the loss of the elder political state in the south. Even if the development of the north required many generations, yet was there no time in which there was not more essential human brotherhood in Europe than under the reign of Rome; and a more general diffusion of the kind of knowledge most helpful to the average man. The mitigation of the heathenism of Europe, even if slight, was, in several particulars which can be enumerated, a distinct advance in a social point of view.

In saying this, I have a distinct apprehension of that which was worst in the early part of the Middle Ages; when the rulers of petty realms came to the throne in childhood. They were controlled by an infamous priesthood; were baptized as Christians; were maintained in sensuality, and in such barbaric splendor as they could command; and were

[1] This paragraph is based on the letters of St. Jerome.

BAPTISM OF WITTEKIND. — PAUL THUMANN.

commonly removed in early manhood by the assassin's blade, to make room for other tools of crafty ecclesiastics. If this were all, it was not worse than the reign of Rome.

But this was not all. During all these ages there was a beneficent power always at work; and an increasing number of workers, in ministering to the wants of the poor; in alleviating distress; in comforting mourners; in making known to men the love of God; and in leading men to love Him and to love each other; and in so modifying law as to insure more equitable conduct of affairs between men as brethren. There was no one generation, of this much slandered period of history, which did not witness more of this divine ministration than pagan Rome ever saw, outside of Christianity, in all the ages of her history. These ages were not so dark as those preceding.

If there was less of apparent political orderliness, there was arising an order of a different kind, which was better adapted to promote the happiness of man in his social state.

The facts to make good this position will appear in later pages, in different parts of this book.

7. The Christian Roman Power.

When we come to the time of Hildebrand,[1] we find the Christian Church in a position to be the grand unifier of Europe. There was in that age no other calling in life for the ablest men than kingcraft, or war, or the Church. The Church could always depend upon commanding the services of the ablest men; and through their manipulation of the kingdoms of the world, we came to the term Christendom, — a Christian or Christ power that permeated the semi-civilized districts of Europe. So Christianity came to be a great interest to many peoples. The central figure was the primate of Rome, and he was equal to the hour. The popes before Hildebrand were not so ambitious of temporal authority as to gain pre-eminence in promoting peace and the well-being of society; when he came to the chair, he set to himself first of all the task of reforming the Church from within, and making it fit to rule the world; and then he so brought the world under subjection that the Papal See became, in the fullest sense of the word, the successor of Imperial Rome.

Absolute submission to spiritual authority was taught and enforced in Northern Europe. "It is much safer to obey than to govern," says À Kempis. It was a rule of conformity, of repression; a wholesome discipline, at least for our wild Anglo-Saxon race. In England the

[1] A.D. 1015–1085.

Church was, before the Norman conquest, almost the only unifying power. Kings were controlled and held to what the Church said was right. The universality of the rule of the Supreme Pontiff, through the hierarchical system, made religion far less the tool of local rulers. Spiritual courts were established to decide cases.

This central authority, to which local rulers gave at least some degree of heed, was a great boon in those drear generations, in spite of any evils connected with the administration. Barbaric Europe was in the process of becoming civilized, and every man's right arm was law, and every kingdom was in a hot struggle in which the fittest only could survive; the well-organized force of ecclesiastics which swarmed at every petty court and which tutored the conscience of every confessor, was a restraint of which kingdoms and peoples stood in need.

It is impossible to overestimate the value of that spiritual aid which came to the humble in the earth whose homes offered no opportunity for solitude, by the opening of the churches and the exhibition of the crucifix, the reminder of our Lord's death, — an hour of peaceful contemplation amid the stormy life of the Middle Ages. The house of God was not so rude as the hovels of the poor. The devotee could not but be touched by ceremonies that were already hoary with centuries of observance; could not but venerate the doctrines which had come down from far-away generations; could not but believe that some well-known saints represented a host of holy beings who had glorified the Church age after age; could not but believe in the miracles which in the popular faith attested the power of the Church and honored its victories over the world.

The Veil and the Tonsure.

I.

The hermit spirit of the early Church built artificial solitudes in the cities or haunts not far from civilization, by erecting monasteries, which proved to be more convenient to most who desired a recluse life than to abide in a desert. These religious houses, when barbarism was tearing Rome to pieces, proved to be strongholds for the conservation of religious life, for morality, for ecclesiastical art, as well as a centre for authoritative influence when the civil government was weakening. Indeed, during some centuries, there was little religious force outside the monasteries; even if the masses of people outside were baptized, their religion rarely struck through.

The convent and the monastery drew to themselves the most religious of the people, who craved the mysterious spiritual good which they

believed to be found beneath the veil or that tonsure which symbolized the crown of thorns.

"It is good," quoth St. Bernard, "for us to be here; for here a man lives more purely, falls more rarely, rises more swiftly, walks more carefully, rests more securely, dies more happily, is cleansed more speedily, is rewarded more abundantly."

The stars of that age glitter not in vain for us. Who can gaze upon the saintly Bonaventura without a thrill of reverence? He stood silently pointing to his crucifix, when he was asked to tell how he acquired his vast stores of learning; when the mad crowds in the cities were rioting,

THE VESPER BELL.—GRÜTZNER.

As in the famous "Angelus," the laborers in the field drop their tools and assume an attitude of devotion at the call of the evening prayer bell; so those who haunt this meeting place of wayfarers are by the vesper stroke reminded of the Cross.

and the great lords were wrangling and waging their private wars for plunder, he was content to gaze on the cross, finding in it the profoundest motive to lead a loftier life. To pray well is to study well. Others might shine in the court or play a great part in European politics, but the seraphic doctor was content with his books and his crucifix, and the noiseless round of homely monastic servitude. He was found washing pots and kettles by the mediæval dudes from Rome who brought to him his cardinal's hat.

"Silent, humble, obedient," three virtues; "worshipful, studious, laborious," three occupations: You must take to these six, quoth Benedict, or you cannot abide with me.

As the great religious houses were prospered, new forces of self-denying men came to the front, eager to form brotherhoods of a stricter sort. The Dominican order was founded by one who in his youth gave away all he possessed; and when he desired to redeem a widow's son, he had nothing left but his poor body, which he offered to have sold into slavery for sweet charity's sake.

SIESTA IN THE MONASTERY. — GRÜTZNER.

As to these homeless men, it is delightful to think of them as having a home; and if a house full of religious bachelors can be merry, God bless them.

The average ecclesiastic could not understand the magnetic quality of that Christlike enthusiasm which enlisted a great following among such as desired most of all to be Christlike. "Why," asked the Friar Masseo of St. Francis, "why should all the world run after thee, and every one desire to see and hear and obey thee? Thou art not handsome; thou art not noble; thou art not learned; then why to thee, — why does all the world run after thee?"

"I am a herald of the great King," was the reply made by St. Francis to the highwaymen who caught him and questioned him.

He led the life of a devout beggar upon the Umbrian hills, and if he was the guest of a day at a rich man's table, he sprinkled ashes upon his food.

If we think of St. Francis of Assisi as being, in some respects, not other than a wild lunatic with method and orderliness and a good organizing faculty in his madness, — not more eccentric perhaps than Lord Byron, — yet it was of infinite credit that he could get through the earlier part of the thirteenth century, when all the religious world was

battling against the Albigensian heretics, in amusing himself with a pet lamb instead of taking his fun in the high Alps with color-blind St. Dominic, in slaughtering the Lord's mountain sheep under the notion that they were black. Tender of fowl and fish was the sweet-spirited man of Assisi. He was a brother to the birds; a Buddhistic relationship rare in Christendom.

II.

The doctrine of celibacy was a protest against the lust of the world. The doctrine of voluntary poverty, a protest against luxury, against the bribes which ensnared so many prelates, against the lust for gain, that covetousness which is the curse of the Church in all ages. To-day and

BURNING OF THE MONASTERY.—LESSING.

yesterday and to-morrow, generation after generation, a multitude of sick folk are cared for and comforted in hospitals founded ages ago by the mendicant monks.

The Church was the ark of all things that had life, said Isaac Taylor, who figured the mediæval era as a deluge of a thousand years. The ark was monastic. The brethren cultivated the soil, and cultivated their minds. A multitude of them made themselves into mere copying machines for the good of future ages: there was no use for them after the discovery of printing. "Do not trouble yourself at the fatigue of

your work," said Thomas à Kempis, "for God will give the reward in eternity; if he who gives a glass of cold water does not lose his reward, he who gives the living water of wisdom will receive recompense."

Many a dull day in the narrow cell was glorified by the splendor of celestial visitation. Young men with hearts of fire, studiously repressed all longings for the earth, for earthly companionship, for domestic love; and fastened the mind upon God only, and the everlasting rest.[1]

VALKYRIE BEARING A HERO TO VALHALLA.—DIELITZ.

8. The Creation of a Christian Europe by Christian Rome.

The great religious force shut up in the monasteries was less operative upon society as such, since society itself was little else than a baptized paganism. The missionary method pursued by the Church was defective during more than a thousand years. It is incredible that the corrupt theories and practices of heathenism should not have been poured into the current of the Church life, like the mud of the Missouri fouling clear water. The Church never got over receiving Constantine and Marcellus and the Gracchi without putting them on probation. The effect was not noticed till the attempt was made to advance Christianity by what was quaintly called the Conversion of the Northern Nations.

"Rome," says Heine, "has always yearned for sovereignty; and when her legions fell she sent dogmas into the provinces." The deadly

[1] *Vide* NOTES.

dogmas were more dreaded than the legions by some. Did not four thousands Saxons face Charlemagne, and deliberately choose to die rather than believe such stuff? They died.

It was better for the Church that they did. Baptized heathenism without admixture would have been the death of the Church.

Buddhism suffered from receiving to itself the errors of China and Japan. Islam adapted itself to the errors of its proselytes, whose distinctive Mohammedan duties interfered little with entertaining Arabic, Ottoman, Hindu, or Mongol notions and customs. It was a far-reach-

A PREACHER IN A NORWEGIAN COTTAGE.—TIDEMUND.

ing error to attempt to engraft upon Christianity principles alien to it, and to vivify unwholesome leaf and fruitage by Christian root and stock.

The so-called conversion of nations did not imply the regeneration of the individual life. Kings and their courts were baptized, and the most loyal of their people; their only Christian "experience," that of being wet, scantily perhaps, by the waters of baptism. And henceforth all their pagan superstitions and heathen immorality and barbaric violence were called Christian. But witch-murder, and bloody persecutions, and whatever was demoniacal, were no part of essential Christianity.

It is however true that this mistake proved to be in the interest of

good government. As in the early barbaric conquests of the south the condition of the barbarians themselves was improved, so now their own yielding to the presentation of the Cross made them more amenable to Christian law, and they profited by mere contact with a higher civilization, which did not need to be very high to be above them.

There is no doubt that the self-devotement of St. Patrick was for the advantage of the Celts who were in such darkness as to count by nights not days, — se'nnight, fortnight; indeed the Druids called them the children of the night, coming out of darkness. His apostolic courage and rare eloquence won the chiefs and the tribes; and he so organized his thirty-three years' work that it was continued in the generations following, — paganism never returning.[1] The Hebrides and Scotland and the north of England were visited by the pupils of St. Patrick.

CANTERBURY CATHEDRAL.

The site of the cathedral, and that of the palace of Ethelbert adjoining, were given to Augustine and his monks, A.D. 597. It has been a place of Christian worship for thirteen centuries, the edifice having been rebuilt from time to time. Portions of the present building were erected seven hundred years ago.

The welcome which many peoples accorded to the new faith recalls the triumphs of Buddhism in its pristine centuries, — which was an undoubted boon to great numbers who gave up their ancient idolatry; but the stream never rose above the fountain, and the fountain itself was not very high, it being of the earth, with literally no God to look to. On the other hand, when Christianity, by whatever means, succeeded in eradicating paganism, Christian ideas were popularized; and they proved the seeds of a civilization and a moral life, so different from anything

[1] A.D. 372.

seen in the track of Buddhism as to catch the attention at once of any one who is well informed in regard to the history of both movements.

When Ethelbert received the monk Augustine and his clergy, it was in the open air, lest royalty be hurt by Christian enchantment; but when the Christian invaders advanced, bearing a silver cross and chanting the litany, the king was enchanted and became a Christian. He gave his own palace to Augustine for a residence; and a Christian church was built hard by, upon the spot where the Cathedral of Canterbury now stands.

The people, too, heeded the divine message; and upon Christmas Day ten thousand of them were baptized.[1] They became Christians because their king had set the fashion; nor were they previously under rigid instruction. The monks took the pagan temples and sprinkled them with holy water; and then gathered the people into the Church festivals, to repeat the same carousals they had used under the worship of Woden.

This was about a hundred years after the aristocrats of Rome gave in; the Christianization of England, such as it was, being so near the complete triumph in the capital of the world.

After the death of the monk Augustine, the Anglo-Saxons north of the Humber were converted under the reign of the pagan Edwin, who became a Christian. The king's nobles gathered in counsel. Coifi, the high priest, said that their deities did not reward the good, and if any better doctrine could be taught he would adopt it. Another said that man's life is a swallow's flight, — whence it comes, whither it goes, we know not; if this new doctrine can teach us anything certain of our destiny we should follow it. Coifi himself was the first to hurl a defiant spear against the fane of their pagan worship, at Godmundingham, the Goodmanham of to-day, at Harthill Wapentake, in the East Riding of York.[2]

This was in A.D. 628. And the missionary Paulinus, whom the Archbishop of Canterbury had sent to King Edwin, was employed from morning to night for thirty-six days in baptizing the multitude who, taking their cue from the king and the nobles, abandoned idolatry.[3]

They were received to the Church with pagan superstitions eradicated only in part. It resulted in introducing into English Christianity a certain intellectual confusion as to just what it was to become a Christian, whether it involved more than baptism.

[1] This story is told in a letter, still extant, from Pope Gregory to the Patriarch of Alexandria. Consult Palgrave's *History of the Anglo-Saxons*, pp. 49, 50.

[2] Knight's *History of England*, I, p. 72, quoting from Bede. Also *vide* NOTES.

[3] Palgrave's *Anglo-Saxons*, pp. 52–56.

The Anglo-Saxon forests were alive with ghosts. Charms and incantations were as needful to those baptized English heathen as they are to-day to the unbaptized pagans in Africa. To this nominal Christianization it is due that three thousand witches were executed in England within a score of years in the seventeenth century.[1] As late as 1751 an English mob killed two pauper witches; and in hunting for them, looked in a salt-box. Lyall[2] reports that an aged Frenchman was drowned in Essex on suspicion of sorcery in 1863.

YORK CATHEDRAL,

Which occupies the site of the wooden church in which King Edwin was baptized by Paulinus on Easter Day, A.D. 627.

My thunderbolt neighbor nailed a horseshoe over his front door, not because he believed in witches, but because his ancestors did. The hoof-marks of paganism are still at our doors. I always think of my right and my left shoulder when I see a new moon; my pagan fathers were baptized in their paganism. Sir Robert Peel always made the thumb and finger charm against an evil eye, if he happened upon a man cross-eyed, on the street; and William Pitt, if he met one, would quit whatever business he was engaged in, lest it turn out badly, and return to his home and take a new start. The pagan ancestry of these men was answerable for it.

Much more serious, however, is the unchristian spirit in our ancestors, ages after their nominal conversion. The expulsion of the Jews from England, some centuries since, is an instance in point; for downright barbarity not surpassed — unless by other nominally Christian peoples.

[1] A.D. 1640–1660. [2] *Asiatic Studies.* London, 1882.

In fact, it is impossible to open up English history at any point without stumbling upon evidence of the merely nominal Christianity of the masses of the people, — the descendants of those who were baptized by Augustine and Paulinus. There are Britons in the slums of the great cities of England to-day, whose ancestors have stood by their pagan habits of thought during thirty-five generations.

Boniface and his Axe.

It came to pass, however, that plucky Christians began to abound in England; and none more so than Boniface,[1] the Devonshire boy who in a merry hour chopped down the great thunder tree at Geismar — stroke on stroke, his British blood boiling the hotter for the threats of the pagan priest. A heavy wind arose and helped the axeman, till the oak of Thor crackled and trembled, and fell with crashing limbs. The weapons of the crowd were now laid aside, and the saintly woodchopper never left the antique and holy gnarls until he made the crooked limbs and splintered trunk into a shelter for Christian worship; still more hoary and venerable were the branches of Thor when christened as the chapel of St. Peter.

He baptized thousands of Saxons and Hessians; and built monasteries in the Thuringian country. To instruct the people he brought in preachers; and he instituted the abbey of Fulda, which came to be of great renown in the Middle Ages. The light which he kindled in the dark forests of the north attracted the eyes of all Europe. He was made an archbishop by the Pope; but he had a consuming passion to seek out still wilder barbarians in the north country. At seventy-five he threw down his crosier, took his books, and packed his shroud, and he carried the Cross to the homes of the Frisians; and they placed upon his head the crown of martyrdom.

Such self-devotement would have received the crown in earlier life, but for the ringing fame of his axe. It was much that he could stalk abroad amid bloody barbarians and semi-savage Christians during so many years; armed only with singular purity of life and his enthusiastic consecration. He was one of half a dozen men who changed the face of Europe. The light of his self-sacrifice irradiated that sombre age.

Charlemagne

was a man of different type;[2] he wielded a battle-axe. As a warrior he was the first, after the fall of Rome, to bring order out of confusion. In him the Roman conquest of the world reappeared. His stalwart

[1] A.D. 718. [2] A.D. 742–814.

character imparted unwonted dignity to the earlier Middle Ages, so monotonously barbaric. He was a conqueror by heredity, the blood of Pepin and of Charles Martel flowing in his sword arm.

In the main the wars of Charlemagne were begun in an attempt to fend off barbarism which was always threatening his kingdom; and they ended in bringing the barbarians into orderly submission. He had the hardest tussle with the Germans;[1] contending with them during a whole generation, — making not less than eighteen marches against them. And then he baptized them, will or nil, as Christians. The wars were a political necessity; the baptizing a political clincher, — a token of their submission, and that thenceforth they would in civil affairs conduct as Christian subjects of a Christian king.

Wittekind was a Saxon king who dwelt in a castle whose ruins still stand upon one of the red sandstone hills, or gate-posts of the "Westphalian Gate," where the river Weser breaks through the mountains which form a step between upper and lower Germany, and flows down into the plains of Westphalia. It is about three miles above the modern town of Minden. In A.D. 772 Charlemagne destroyed this castle. It was not however till a later year, that his obstinate and bloody and treacherous foes compelled the conqueror to return and waste the land till the Saxons submitted to baptism. Charlemagne beheaded 4000, who, of the two, preferred death; with Saxon pluck deliberately choosing to die as his enemies rather than live in submission. The war was not over; and die they did. Wittekind still held out, battle after battle. When defeated, he came to camp for baptism. The ceremony took place near his ruined castle; the tradition pointing to the spot, where the traveller now sees the ruins of a chapel, on the Wittekindsberg above the Westphalian Gate.[2]

The conqueror of the Saxons then had the hardihood to send them up a quantity of sermons translated into German, to introduce new ideas into their baptized, hard, heathen heads.

The crowning of Charlemagne by Pope Leo III was a surprise. His Majesty being present with all his court at High Mass on Christmas Day when the Pope conducted the service, at the close of the religious ceremonial His Holiness advanced with the crown of the Cæsars, proclaiming Charlemagne as the Emperor Cæsar Augustus. He was at the height of his glory as a conqueror; ruling at that time over the area now represented by Italy, France, the Netherlands, Germany, and the coast of Spain.

[1] *Vide* NOTES.

[2] *Vide Germany.* By S. Baring-Gould and Mr. Arthur Gilman. pp. 54–57. Putnam, New York.

CORONATION OF CHARLEMAGNE.—Henri Léopold Lévy.

Charlemagne was nearly seven feet tall, and every inch a king. "He was," says Sismondi, "claimed by the Church as a saint, by the French as the greatest of their kings, by the Germans as their countryman, and by the Italians as their emperor."

VII.

The Christian historian lives in a glass house, and he is very careful not to indulge in rhetorical flings against his Moslem brethren for propagating Islam by the sword. It would require no very astute Mohammedan historian to claim with much show of fairness that there was a political necessity underlying their religious conquests; that the independent tribes of Arabia needed to be brought under one system; that the Saracen movement was in the interest of a higher civilization; that the Ottoman Turks were improved by becoming Moslems; and that Christianity was for ages little else than an armed camp, crusading against God and his Prophet. We do not need to write history in that way, but we do need to exercise caution in accusing our Oriental brethren of an undue use of the sword in proclaiming Islam.

Christianity has never got over this sword business. When the conquered and baptized pagans found their old temples crumbling, they bore out their choicest and most ancient trappings toward fitting up their new places of worship. Bundles of pagan superstitions came tumbling in; and Christianity gave them storage room, and unpacked them, and used them. No country in Europe was ever more thoroughly saturated with the blood of witchcraft-murder than Germany, where so much heathenism was without baptized spiritual regeneration.[1]

'Tis true, however, that Charlemagne filled the conquered Anglo-Saxon territory with churches and religious houses to educate the Saxon youth. So there was introduced into the nation a genuine Christian element, which succeeded in partially tempering the savageness of the people, making the nominally Christian barbarians less barbaric than peoples not yet conquered or baptized. Thus the light, which lighteth every man, broke into the dark northern forests. And when there came relatively peaceful ages, or even a few halcyon years, the kingdom of God grew apace, as the forests themselves gave place to smiling gardens under the tranquil energies of nature and the craft of man; so a divine purpose appeared, explaining the meaning of diverse events, — much as our knowledge of mathematical science has explained certain movements of the heavenly bodies, which were formerly deemed er-

[1] *Vide* NOTES for further curious illustrations of the nominal conversion of pagan Europe, — with a moral worth noting.

ratic. Irresistible moral prowess was ultimately wielded by the Germanic people; the leading minds receiving most heartily those principles of Christianity which have undergirded the great nations of the modern era.

9. A New Religious Era.

The most dire effect of the mere nominal conversion of the nations was in lowering the tone of spirituality; Christianity itself being so heathenized that the Christian ideas made less progress than they would have done otherwise.

As a babe learns not to put his hand in the fire, God's men learn not to swamp Christianity by a baptized heathenism. It took, however, the German people to make this discovery; the race of Romulus was too much hampered by the traditions and influences of Imperial Rome.

There were plenty of protestants before Luther; but they went to heaven in chariots of fire. "The German beast," however, had the knack of getting together enough men to make a stand. Not otherwise was he more notable than others.

A vast deal of dirt was canonized in the Middle Ages. Unhappily for the crusaders the Moslem doctrine of cleanliness was not contagious, else they would have caught it.

After some hundreds of years, the unwashed saints were less popular; and since avarice stood by, ready to plunder, the washed saints were also doomed, — and prejudice and cruelty bore a hand in an indiscriminating onslaught on institutions not so bad as they were represented.

It was found that the most Christian kings were not very highly sanctified after baptism, and that a surging multitude of nominal converts were as ready to attack the Church as to defend it.

Taking it altogether, there was a great change in Europe; finally settled by thirty years of downright hard fighting. When the smoke cleared away, the Italians breathed more freely, and were glad enough to be rid of much that was offensive in the Church; and their new career was even more vigorous than the old. And, as to the Germanic stock of peoples, they settled down in peace to find out what was in their written religious constitution, — the Bible, which the populace now got possession of for the first time, in lieu of churchly traditions.

Voltaire, in looking over the history of Europe, attested the fact that the denounced ecclesiastics were better than the average outsiders. And that "Man of Sin" who was said to rule at Rome was a pattern of propriety when compared with contemporary potentates, and the Church a very lily among thorns. There is no historical position more tenable than this.

THE BOY LUTHER INTRODUCED TO THE SCHÖNBERG-COTTA FAMILY. — SPANGENBERG.

"To gain their daily bread the choir boys had been singing from door to door, and Martin was called in; and afterwards he became an inmate of the house, and lived among the children like one of their own cousins." — MRS. CHARLES.

BOOK II.

THE DEBT OF POPULAR LIBERTY TO CHRISTIANITY.

DEPARTURE OF THE MAYFLOWER. — BAYES.

BOOK II.

THE DEBT OF POPULAR LIBERTY TO CHRISTIANITY.

I. The Modification of Roman Law by Christian Thought.

I.

WHEN nations were conquered by Rome, their peoples were still governed by their ancient statutes so far as might consist with Roman law. The Roman administrators of justice were therefore obliged to study the laws of all subject nations, much to the advantage of the Roman system of jurisprudence, which came ultimately to represent an elevated and well-devised and carefully compacted system of justice, or code of moral principles gathered from wide experience. The Roman law attracted to itself the principles that were discovered to be just, whether originating with Greek or barbarian.

It was like a silent deposit, formed quietly during many generations; a series of rulings, in the daily adaptation of the principles of justice to the necessities of clients. It offered a solid basis for modern jurisprudence throughout no small part of the civilized world. The philosophic apothegms of the Stoic philosophy were embodied in the laws of the nations. Marcus Aurelius Antoninus — a man too great to have been an emperor subject to the necessities of statecraft in that dark age — conceived of a polity in which there is "the same law for all, a polity administered with regard to equal rights and equal freedom of speech; and the idea of a kingly government which respects most of all freedom of the governed."

"From the moment," says Judge Story,[1] "when principles of decisions came to be acted on in chancery, the Roman law furnished abundant material to erect a superstructure at once solid, convenient, and lofty,

[1] *Commentary on Equity Jurisprudence*, Sec. 23.

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adapted to human wants and enriched by the aid of human wisdom, experience, and learning." "As if the mighty destinies of Rome were not yet fulfilled," says Chancellor D'Aguesseau, "she reigns throughout the whole earth by her reason, after having ceased to reign by her authority."[1]

II.

It is however true that the Roman law to which these great authorities allude, what we call Roman law as it is traced in the institutions and customs of the modern age, was so largely indebted to the principles underlying Hebrew legislation and to the ethical teaching of the New Testament, as they appear in the codes of Theodosius and of Justinian, that the strictly Roman sources are often lost sight of.

To speak with exactness, the distinctive code of the empire was so modified by the Christian equities of Justinian, as an eminent authority affirms, that the unsparing reforms introduced really sacrificed in some measure the old to the new; that the privileges of citizens were made to yield to the rights of man, that the pride and prejudice of Rome gave way to the genius of humanity as it was consecrated by the religion of Christ.[2]

When Charlemagne appeared, with that greatness of spirit which characterized the most ambitious of the Roman emperors, he sought a far higher ideal. His laws were so imbued with the principles of Christianity, that historians note the incoming of a new moral power; yet his ability and character were never matched by his fortune, since he could not easily bend to his will the turbulent barbarians of the west. Christianity as a living force in a steadily advancing civilization was ignominiously held back, generation after generation, by rude populations to whom the Christian homilies — of medieval ecclesiastical legislation — appealed in vain. They heeded nothing but the red right arm; and after the sheathing of the sword of Charlemagne, the petty kings gave little heed to practical Christianity, even if their consciences were in priestly keeping.

The confessors and the ecclesiastical courtiers knew, however, the civil law inherited from Rome better than others; in fact they alone stood for whatever erudition there was in that age of iron. The principles of the civil law they were compelled to know, related as they were to the canons of the Church. This made the ecclesiastics indispensable to the semi-barbarians who wore the crowns and sported the scepters.

[1] *Vide* NOTES.

[2] Compare Legaré, *Origin and Influence of Roman Legislation.* Writings, Vol. I, p. 515. Charleston, 1846.

III.

The legal principles suggested by Christianity obtained greater influence in England than among the tribes of Central Europe,[1] since there was less opposition to the Church on the Isle than on the Continent. The tall and fair-haired people, stout of limb, who had taken possession

JUDGE KANO KEN AND FAMILY.

A justice of the highest court in his province, Owari, Japan. Mrs. Ken, who sits on the right, was recently baptized by Rev. David S. Spencer, P.E., and her daughters have become Christians.

of Britain; the herders, the cattle thieves, the tamers of wild herds; the sea robbers; the men with long knives, the Anglo-Saxons, — ready to tackle the wolf, the wild boar, or the Welshman of the west: these were the men whose dignified and stalwart kings jolted about the country in ox-carts, men who loved their liberty and their power, in whom dwelt so fierce a spirit of personal freedom that it made them, 'tis said,

[1] The fundamental elements of the law are still Roman upon the Continent of Europe and in Scotland; the English law is less indebted to Rome than that of any other great nationality.

liefer to die than be under the yoke of thraldom; these, our ancestors of barbarian blood, a mighty and self-willed people, bent on unbounded loyalty to him alone who proved the strongest, — these were the men who yielded most pliantly to him who appealed to their sense of right, who dominated conscience, who stood as the Vicar of God.

Down through the ages they pushed phrase upon phrase of Christian edict, standing behind the law with their long knives. Alfred, in the ninth century, reaffirmed and emphasized the legal words of the monks of earlier generations, words that abide with us to-day. "We know," said Edward the Confessor, a hundred years later, "that through God's grace a thrall has become a thane, and a churl has become an earl, a singer a priest, and a scribe a bishop; and formerly, as God decreed, a fisher became a bishop. We have all one Heavenly Father, one spiritual mother which is called the Church, and therefore are we brothers." A much more kingly speech than that made by the curled and powdered pagan who sat upon the throne of the Franks seven centuries nearer to our own times, that Grand Monarch, who during half a century made good the autocratic dictum — "I am the State."

There is no more fascinating book-work than that of running over the earlier laws of England, when legislation was being shaped by the Christian clergymen, whose work for king and country abides after eight or nine centuries. We talk about the evolution of the modern era, but he will never understand how justice has come into the English world, and fair dealing and kindness between neighbors, who does not detect the hoary heads of sermons upon the pages of its black-letter law books. That the Anglo-Saxon peoples are not still barbarians is due to Christianity, as can be shown in detail by thumbing the codes of our ancient kings.

In the reign of Henry VIII., one hundred and sixty chancellors, and all the masters of rolls, during the first twenty-six years, were clergymen; and in the same period there were twelve clerical justiciars. The moral rules of Christianity as elaborated during many centuries were thus transmuted daily into law, and principles of equity were fixed by statute; the clerical decisions in casuistry being reduced, with each advancing year, to an orderly classification for governing a Christian realm. When the king was absent, he made some ecclesiastic his viceroy, not less than seven times. This was three hundred and fifty years ago.

2. The Influence of Bible Ideas, — the Divine Ruler, the Brotherhood of Man, Self-government.

I.

Then there came the era of the Reformation, with its open Bible. When printing made it easy for the many to make that acquaintance with the Scripture which had been before a boon for the few, the effect was noticeable at once in its relation to ecclesiastical and civil freedom.

MARTYRS' MEMORIAL AT OXFORD.

As Lord Bacon, at sixteen, made up his mind that Aristotle was wrong, so now the idea began to dawn upon Europe that the Pope and the kings might be wrong. Look at nature, quoth Bacon, record what she actually does; and you will know the laws of the universe. Look at the Bible, quoth Luther, collate its texts, and you will know the laws of God. Therefore the venerable traditions of men, both moral and physical, began to topple and fall; and there opened a new era for mankind.

So far as concerned the populace, the attempt to square the political and the moral world with Bible texts wrought an amazing revolution. The average man began to question the rights of both Church

and state, and to renounce in harsh voices his own rights. All this is a matter of history. Whether rightfully or wrongfully, the people began to wake up to the biblical facts; and when they had rubbed their eyes open, they thought that they discerned several practical principles relating to civil and religious liberty, that had been long forgotten. They saw the full scope but dimly at first, but what they did see led them to fill the world with clamor.

"He showeth his word unto Jacob, his statutes unto Israel." His statutes in a measure had silently taken their places upon the pages of the English code. The British law of the sixteenth and seventeenth centuries came not from the Orient, — from Vedic teachers or Zoroaster, Gautama or Confucius; and the Roman jurisprudence, which had gathered to itself the legal wisdom of the Occidental world as the basis of modern practice, was by this time so modified as to be distinctively Christian.

When therefore the liberty-loving Anglo-Saxons and Normans began to read the Bible, they said, Let us have more of this, — even if the thrones and the churches rock for it. Here, they said, are the eternal principles of right, which underlie such liberties as we have, and we will see what else is embedded in this bound bundle of pamphlets which the Church calls sacred.

II.

It were enough to claim priority of thought for the Hebrew books, the Judaic, and the Christian; the earliest of them antedating Gautama, Confucius, Plato, and the twelve Roman tables,[1] by a thousand years. And in respect to the Vedas, the earliest event in Hindu chronology which has any pretense to being called historical occurred centuries later than the life of Abraham,[2] and was reduced to writing a millennium later than the earlier books of the Hebrews.

It is not, however, priority but source we inquire about. The foundations of much that is most important in the British and American civic fabric of to-day were discovered in the Wyclif and Tyndale and the King James' translations of the Hebrew and Christian Scriptures; principles to which so many generations of English-speaking patriots have now given their assent.

In some particulars England threatened at one time to become in

[1] These tables were formed by decemvirs 450 B.C., on the return of deputies sent to Greece to examine the laws of foreign countries.

[2] 1400 B.C. *Vide* Lieut.-Gen. Richard Strachey, R.E., C.S.I., F.R.S., President of the Royal Geographical Society, in the *British Encyclopedia*, Article, Asia.

effect a Theocracy.[1] A king was protested against in the Hebrew story; and when he was tolerated,[2] he was hedged about by a written constitution.[3] He was a man to be kept scant of money, and he should never play the tyrant. The English people took to this doctrine.

God is set forth, in the Old Testament and the New, as the source of government. "There is no power but of God; the powers that be are ordained of God."[4] The magistrate is in the place of God,[5] as to the conduct of civic affairs; and he is responsible to God for it.[6] If he is a bad ruler, he is to be overthrown.[7] Oppression is accursed.[8] In all this, the state is recognized as a divinely appointed instrumentality, as truly so as the family or the Church.[9]

III.

The Moral Governor of the universe never lets go His grip on the human conscience; as the kings, so the subjects, are held to a sharp sense of responsibility to Him. That the mandate of no earthly king can excuse a subject in disobeying God is an apothegm written in blood upon the chalk cliffs of Albion.

This startling doctrine, by which each man for himself is confronted with a personal judgment day, when once sensed by the average man, wrought an incredible revolution in human affairs. For ages men had said, — the king or the Church will shield you; it was now found that they could not do it. This tended to develop that individuality which is essential to the highest degree of national power. It was a far-reaching doctrine, involving education, suffrage, the higher law, and the revolution of kingdoms; and it projected its mighty shadow of personal destiny into the eternities.

This was the doctrine that gave weight to the battle-axes when men shattered sham kings, hollow hearted, empty of royalty. Men rose up in great armies demanding personal liberty to do right, and protection in doing it. This is the basis of a Christian civilization. "Whatever crushes individuality," says Mill, "is despotism." "Dei Gratia" is but a fiction, if royalty be graceless.

[1] *Vide* NOTES.
[2] "I gave them a king in my wrath." — Hosea.
[3] Deut. 17 : 14–20.
[4] The magistrate is not to be resisted. Rom. 13 : 1–5; Titus 3 : 1; 1 Peter 2 : 13, 14.
[5] Isa. 60 : 17.
[6] Deut. 25 : 1; 2 Chron. 19 : 6, 7.
[7] Ps. 149 : 6–9; Eccl. 5 : 8; Jer. 5 : 28, 29.
[8] Isa. 14.
[9] 1 Tim. 2 : 2.

IV.

The Christian doctrine of the brotherhood of man, of human equality as to rights and duties, was caught at by the common people when they came to read it and think it over in their own homes; a doctrine whose divinity had never gained a fair footing in civic affairs. It had been vainly asked, "Have we not all one Father? Hath not one God created us?"[1]

WILLIAM THE SILENT, PRINCE OF ORANGE.

He created me, quoth the "gentleman" who shot down a "peasant" from a tree, to see whether or not he could do it.[2] The dead man's neighbors now asked for the Golden Rule: "Love thy neighbor as thyself;" "Love worketh no ill to his neighbor;" "Bear ye one another's burdens."

History, indeed, has no parallel to that uprising of the people which followed the popular perusal of those books we call the Bible. Men began to say, Our brother at Rome is wrong, the Church is more than a tradition; Our brother the King is wrong, we must be consulted. "There is not any one thing more certain and more evident," affirmed Burnet, "than that princes are made for the people, and not the people for them; and perhaps there is no nation under heaven that is more entirely possessed with this notion of princes than the English nation is in this age; so that they will soon be uneasy to a prince who does not govern himself by this maxim, and in time grow very unkind to him."

So violent and wrathful the crowd became in their attack on the corruptions of the age, that Christian usage had scant credit for its democratic drift. But if one of those ranters in the name of God could

[1] Malachi 2 : 10. [2] Froissart.

have stepped back a few hundred years, and penetrated the dungeons and torture vaults of medieval castles; could he have encountered the wild beasts in human guise, the savage, the lawless, the belligerent and barbarian hosts, the barefooted saints whose feet were never shod with the preparation of the gospel of peace; could he have known that system of feudal aggression and oppression which defied law for centuries — he would have been grateful for that Church which had stood for the common people, for law and for justice, against titled violence. He has read that old story amiss, who does not look upon the vicious ecclesiastic of the Middle Ages as a paragon of propriety when compared with a vicious feudal lord.

And he has read it all amiss who does not discern in the shabby treatment of humanity prevalent in the sixteenth and seventeenth centuries in England, a vast improvement upon the unquestioned and unarraigned tyranny of preceding centuries; an improvement wrought by that Church which bestowed spiritual honors regardless of caste limitations.[1]

So said the Son of Man — "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother:" spiritual kinship, and equal honors.

Glimpses, indeed, of these truths so precious had been vouchsafed to individuals in every age, a primeval revelation, a natural political religion — which the hoary generations had scoffed at as impracticable. All men, said Zeno, are by nature equal, and virtue alone establishes a difference between them. But the ancient Greek philosophy as such had no word for mankind.[2] The outside world was of another kind; it was barbarian.

It was reserved for Christianity to be a stranger to despotic power.[3] Equality of rights is the first of rights.[4] The liberties of a people are from God, and not from kings.[5]

V.

The right of a people to have a voice in electing their own officers is biblical.[6] This was at a time when other nations were despotic; there was to be no hereditary class to execute judgment in civil affairs.

Logically connected with this principle is that of legislation by the people. "Laws they are not," quoth Hooker, "which public approbation hath not made so."

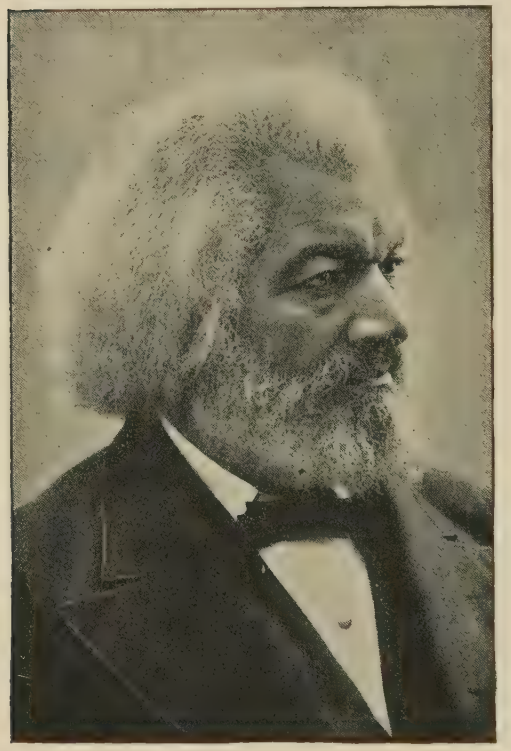
[1] So, too, our Buddhist brethren had stood for equality in spiritual things, as against Brahminical caste.

[2] Max Müller. [3] Montesquieu. [4] Charles Sumner. [5] Algernon Sidney.

[6] Ex. 19:5, 7, 8; Numbers 11:16; Deut. 1:13–18; Jer. 30:21.

VI.

Self-government under the forms of law, to making which the people are a party,—this is freedom. The principle of representation, offering a convenient mode for popular political action, this is biblical.[1]



HON. FREDERICK DOUGLASS, LL.D.

This was thirty-three hundred years ago. It was the introduction of that principle of government by representation, which Chateaubriand declared to be among the three or four ideas which made a new world.

In the early Christian councils of the Church the bishops were held responsible for their people, whom they were held to represent in the councils. No such councils were ever held by any other great religion except the Buddhists; in this case, however, it is not probable that those comprising the councils were considered representatives of the people.

In respect to the English-speaking race, it has taken a thousand years of history to bring the principle of representation where it is to-day.

VII.

Through the introduction of these biblical civil principles, the relatively well-ordered communities of to-day contrast strongly with

[1] Ex. 18:16–26; Numbers 16:1–5, 10; 27:18–23; 1 Chron. 13:1–8; 1 Kings, 8:1–5; Numbers 11:16, 17; Joshua 9:18–21; Joshua 23:2; 24: 1, 2, 19, 21, 22, 24, 25, 27; 1 Samuel 10:17; 1 Kings 18:19; Jer. 26:16–19.

the savagery and despotism of generations not long ago in Europe. Herds of men not dealing justly never constitute a nation. The judicial system [1] of the Mosaic economy was carefully guarded in the interests of the poor.[2]

The regulation of liberty by law is the highest test of civilization. "To make a government," says Burke, "is one of the easiest things. It is only for one to command and for the others to obey. To give freedom is likewise easy. It is only to relax all control and let men do as they will. But to make a free government is the most difficult achievement of man's reason." [3] It is effected only by great masses of men who have learned habitual self-control through the regulative force of Christian principle. Voluntary moral restraint, the orderliness of virtue, is the only safeguard of liberty.

Freedom to act selfishly tends to disorganize the state. The stability of liberty is shaken by those who take liberties. The rights of man have correlate duties. The general good restricts the individual. Voluntary self-abnegation is at the basis of well-ordered society. The democracy of Athens finally ruined the state, by wilful ruling. There must be a government of laws and not of men.

"Ye shall have one manner of law as well for the stranger as for one of your own country," said Moses.[4] An even-handed justice, equality before the law, was binding under the divine constitution, at a time when human laws were hard against foreigners.

VIII.

So, little by little, came to the front among Christian peoples "the science of jurisprudence, the pride of the human intellect; which, with all its defects, redundancies, and errors, is the collected reason of ages, — combining the principles of original justice with the infinite variety of human concerns." [5]

And we have a new order of men, absolutely unknown to savagery or despotism, a body representing the highest intellectual fruitage of nineteen Christian centuries, who are studious of drawing a system of rules for the protection of humanity at every point, to form a Christian state.

"If any whosoever," thundered Oliver Cromwell, "if any whosoever think the interest of Christians and the interest of the nation two different things, I wish my soul may never enter into their secrets." Christian law, "the guardian angel of a hundred generations," "the

[1] Ex. 18: 21, 22, 24. [2] Ex. 23: 6, 7; Lev. 19: 15; Deut. 1: 17; 16: 19.
[3] Works, Twelve Volumes. Vol. III, pp. 559, 560. Boston, 1871.
[4] Lev. 24: 22. [5] Burke, III, p. 357.

absolute justice of the State, enlightened by the perfect reason of the State,"[1] is little else than the attempt to reduce the Golden Rule to practice. "It is the pleasure of the gods," said Socrates, "that what is in conformity with justice should also conform with the law." "In two minutes," said our Governor Briggs, "I can tell you how to be a good lawyer — as good a lawyer as anybody. Just look over your case carefully, understand it, then do what you think is right: and in nine cases out of ten you will have the law on your side."[2]

CROMWELL.

IX.

A quaint illustration of the rugged quality of the English jurisprudence of recent ages, its oddities and inconsistencies as well as its straight-away attempt to stand by the main interests of the realm, is found in a picture of one who was long a Chief Justice in the country of cloth and hair, a corner remaining from the fallen paradise of conventionalities, where the tailor and the barber have so much to do in balancing the scales of justice.

Clumsy and uncouth in manner, sneering, cynical, offensive, irascible, intemperate of speech, overbearing, unjust, brutal; his elocution the worst, his style awkward and obscure, what he would be at tumbled out somehow with astonishing clearness; withal a poet of mixed metaphors and Irish bulls, and a shocking propensity to misquote and misapply Latin; a man eminent for fidelity, and an integrity which never discriminated between friend and foe; personally parsimonious to the degree of

[1] Rufus Choate, Works, by Professor Brown. Vol. I, pp. 430, 432. Boston, 1862.
[2] Life by Richards, p. 68. Boston, 1866.

stinginess and miserliness; of good habits early and late; grave, and little given to amusement; not one Sunday missing church in a quarter of a century; a good family man, too rare in his day, and applying the law of domestic morality most sharply to others; fighting the duellist and the gambler, even if of noble house; lashing libellers, and opposing freedom of tongue and press; a close hard student of the law, of vast industry all his years, and armed with fulness of knowledge on every point; standing up stoutly for the jury system, the black letter precedent, his administration was most rigid: a queer mixed-up sort of man was he, having some of the worst and some of the best of British characteristics, a Welsh-Englishman, Chief Justice Kenyon.[1]

With an appalling amount of human nature in it, the divine instrumentality for idealizing the institutes of Christian society has commanded the service of the most eminent of the sons of men; men who have testified most convincingly in regard to the debt of our civil freedom to Christianity.

"The object of government," said Lord Bacon, "is to enforce among individuals the observance of the moral law; and states are prosperous in proportion as this object is attained." It passed into a proverb many generations since, that Christianity is part of the common law in England and America.[2] It implies only the standing of Christianity, and its legal rights.

The political power in Great Britain has long been entrusted to Christian hands. Mr. Gladstone affirms that during forty-seven years in the British cabinet, all but five of sixty associates were Christians. Canon Liddon reports that at a dinner in London, when Christianity had been slightingly referred to, Sir Robert Peel created a sensation by asking his host to ring for his carriage, — saying "I am still a Christian."

An anecdote of like nature is related of the late Secretary Fish, at a dinner in Washington. An irreverent after-dinner speaker at his table was called down by the host: "Senator Blank, pardon me, but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world; of His Church I am a member; in my house I have tried to honor Him, and in His faith I expect to die; and it is painful to me to hear you speak in this way."

Bismarck has affirmed more than once in characteristic Bismarckian phrase, that his political service was based on his religious belief; standing firmly upon the ground of a revealed religion: —

"If I were not a Christian I would not continue to serve the King another hour; if I did not obey God, if I did not put my trust in Him, I would not concern myself about the affairs of this world." And upon

[1] 1732–1802. [2] Sir Matthew Hale, 1609–1676.

a subsequent occasion, while still in office, he said: "Were I not a decided Christian, if my faith did not rest on the miraculous basis of a revealed religion, you would not have in me a federal Chancellor."[1]

The late James Russell Lowell, when Minister to England, upon a public occasion courteously rebuked the criticism on religious faith that one of the speakers had made, affirming, according to the press report, that the most rigid type of Christian belief had produced some of the strongest and most noble characters the world has ever seen, the very fiber and substance of which enduring commonwealths are made.[2]

SAMURAI.

"There is no liberty that lasts in the world," says Chauncey Depew, "and there is no government which has liberty in it that lasts, that does not recognize the Bible. When you show me a colony of ten thousand people who have come to live decently by the teaching of infidelity, I may then believe it. The Christian faith of my mother is good enough for me."

X.

I may not suitably let go this theme without alluding to the debt of Popular Liberty in the United States of America to the suggestions made by Christianity: even if, in doing so, I seem to go backwards in the orderliness of thought herein presented.

It is not historically true that popular government as known to Greece and Rome had weight with the emigrants to America.

Athens had three hundred and fifty thousand slaves, and twenty thousand free men; the government was usually carried on by five thousand

[1] *Our Chancellor.* By Busch, Vol. I, p. 127. London, 1884.

[2] In regard to the churches in question, "He said more than once that if they were to be judged by the results of their teachings upon character and conduct, as seen in Scotland and New England, those churches were entitled to the highest place. For, he said, the superiority was not solely in morality and intelligence, but in the prevalent sense of duty, in high ideals and inflexible principles, and, in short, in the consciousness of the spiritual world." — *The Poet and the Man: Recollections of James Russell Lowell.* By Francis H. Underwood, LL.D., p. 117. Boston, 1893.

voters. There was no general union of the Grecian states, and Greece was a political hell during one hundred and fifty years through the reign of the doctrine of state sovereignty.[1] In Sparta, war was the leading idea of the state. "Lycurgus," says a French writer, "wrote not for a people but an army: it was a barrack which he erected, not a commonwealth; and sacrificing everything to the military spirit, he mutilated human nature in order to crush it into armor."

The self-government upon the Tiber was that of an aristocracy: in theory the Roman people ruled, but during hundreds of years the patricians stood for the people, and they alone had the right to take part in the management of affairs.

How far the facts in the case in regard to the classic peoples were known to the early emigrants to America, it is not pertinent to inquire. They were dissenters from the established Church of England, and familiar with the principles of popular liberty in the government of their religious assemblies; and this was the model they took when it was needful for them to separate from the crown. This appeared at first in the Mayflower compact. Self-government in religion and in local politics was practised during a hundred and fifty years before the Declaration of Independence.

About five miles from where I am writing, an athletic Puritan preacher had a ten-acre lot upon a green knoll, overlooking the Chebacco marshes and a blue strip of sea, where he thought over the great problems of popular liberty. What he wrote in vindication of the method of church government in vogue in New England was reprinted and circulated as a political pamphlet before the Revolution, to prove that "Democracy is Christ's government in Church and State."

A century and a half of actual self-government in most things, a practice of freedom itself rather than theorizing about it, at a safe distance of three thousand miles from king and parliament, — it was this which led to a republic when the hour struck.

[1] "Political life never existed in a more repulsive form than it did in the little Grecian republics. There were traditionary feuds between the cities of the Doric and Ionic stock. In most of them individually, there was a strife perpetuated from generation to generation between the oligarchical and democratic factions, each seeking aid from the foreign government in sympathy with them. The annals of Greece, in just proportion as we descend from the mythical period into that of probable and finally authentic history, present a uniform and weary tale of petty wars with neighboring states, and merciless struggles between domestic factions. Confiscation and banishment were the fate of the defeated party at home; death for the combatants and slavery for their wives and children, too often the doom of a vanquished enemy. These atrocious conditions of public life in peace and in war kept many of the best minds and purest characters in retirement, and formed a very dangerous element of weakness and premature decay in the political organization of their turbulent states." EDWARD EVERETT.

The idea of the federation of the colonies was suggested to Jonathan Mayhew in connection with a convocation of the churches, an idea at once put into effect; an idea based on the federation of the Jewish tribes.[1]

When Jefferson drew up his Declaration, he was indebted, according to his own statement, to the practice of self-government of a local Baptist church near his early home. And the Declaration, a year before, at Mecklenburg, was that of the delegates of Presbyterian churches.

And the theory of the founders was wholly religious as to a proper foundation for the state.[2] "Suppose a nation," wrote John Adams, "in some distant region, should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged, in conscience, to temperance and frugality and industry, to justice and kindness and charity towards his fellowmen, and to piety, love, and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust: no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker, or profane His worship; but a rational and manly, and sincere and unaffected, piety and devotion would reign in all hearts."[3]

If it were to be said that the distance of America from Europe is sufficient to explain the success of the experiment of self-government, rather than the influence of an open Bible upon the leaders of republican thought, it would be needful to show why Mexico and the South American republics have not prospered equally well.

"The general diffusion of the Bible," says Chancellor Kent, "is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude, and to improve all the relations of domestic and social life."

In all this application of the biblical principles to civil life, there is a strong look as if the divine Spirit were aiding the progress of mankind in the development of national well being, — a living and vivifying spirit within the wheels of human progress. Certain it is that the gospel of Christ is never unfolded in its fullness unless it is set forth as a great civil power in the earth, lifting up those who have fallen down and who are under the feet of oppression.

[1] Numbers 1:1–5; Joshua 13; 14:1–5.

[2] Ex. 20:1, 2; Deut. 31:24–26.

[3] From President Adams' Diary. Quoted in Bailey's *Homage to the Book*, p. 13. New York, 1869.

THE KIUKIANG COURT OF JUSTICE.—BANBURY.

The complainant and culprit are kneeling opposite the armed constables. Mr. Arthur H. Smith, in a communication sent to the author, states that the local judge is to the common people really the only embodiment of law known to them. The power is sometimes abused, and occasionally the people rebel.

3. Civil Freedom in Non-Christian Lands.

I.

Upon this point it is safe to begin with the apothegm that those who live in glass houses should not throw stones: Russia is a Christian country. If the reader will take a look backwards, and re-read what was said about the linen-winged deacons and the unique "conversion" of the Northern Bear, he will make proper allowance for any lack of a fraternal and just spirit in a people relatively new to Christendom, — whom we beg not to throw stones at our own historical windows. Our own barbarism was farther back; it is not time, by our own rate of movement, for newer nations to have civil freedom yet, — even if behind the nineteenth century by hundreds of years.

Meantime we must look for it, that many earnest-spirited and devout people in Northeastern Europe must suffer a dull sense of wrong, like an animal sense of deprivation of what belongs to one. It is not easy for us to believe that the victims of Assyrian, Roman, or medieval tyranny took wrong without knowing it; although the sense of justice and the expectation of a freedom defended by law must have been feebly held.

II.

In India, in view of the fact that the reign of Christian law has been so recent, there is pertinency in asking the relation of that faith which ruled the land for thousands of years, to civil freedom.

It is enough that by its immemorial caste system nine-tenths of India has been stepped on by one-tenth. "Fifty years ago," says Dr. Pentecost, "in most of the great cities of India, the gates were closed at about five o'clock in the afternoon and were not opened again until about nine o'clock in the morning, because the low-caste men were to be expelled before the slanting rays of the sun might throw the shadow of a low-caste man upon a Brahman and defile him, and they were not allowed to return until the rays of the sun were sufficiently perpendicular to protect the Brahman from the possible falling of the shadow of a low-caste man upon him. The low-caste man used to be obliged to fall prostrate before a Brahman and allow him to put his foot upon his neck and walk over him."

Mohammedanism has done much in India to break the bonds of caste, by the proclamation of the equality of men and the brotherhood of believers.

THE SUBORDINATE JUDGE OF ALIGARH, INDIA.

A firm friend of the missionaries. His children attend Mrs. Lawson's school.

An Act of Parliament in 1858, for the better government of India, and a penal code, drafted under Lord Macaulay in 1836 and passed into law in 1860, made a new world of that country. That legislation represented in its humanizing influences the highest results of a Christian civilization, so far as practicable in India; the land itself being so held by Britain that Hinduism has a right of way, if it does not violate certain civil rights and the toleration of other faiths.

The mere casual inquirer into the conditions of the British rule in Hindustan can but admire the spirit shown by vast numbers of the crown servants, who, as representatives of the British government, recognize the claims upon them of incredible multitudes of men. The popular want often calls out vast capacity in men who would have had less to do in England; the needs being so apparent, that he feels himself a recreant toward God and man who will not answer the call.

III.

As to the Buddhists, Gautama, at the outset, rid his followers from the bonds of caste and proclaimed a common brotherhood among the priesthood or those wholly devoted to the pursuit of virtue. And since

the very princes, as in Siam, were to be monks sometime, and since every man looked upon the holy order as his own at some period of transmigration, the doctrine had the effect of diminishing the tyranny of the Orient. Any person of any family in the East, upon entering the monastery, is the equal of every one he finds there. This is one element of the popularity of Buddhism in Asia, where there is so much royal or priestly domineering over the average man.

Siam is the most purely Buddhist country in the world; and whatever it was, fifty years ago, was the best that Buddhism could do in 2500 years toward promoting popular freedom. The absolute monarchy reigning there has begun to feel the influence of the great Christian ideas within half a century.

The Buddhist editor of the most influential newspaper in Japan said, a few years since, that "There is not a Buddhist nation that knows what liberty is."[1] Since then, however, with a degree of wisdom which indicates a great body of character behind it, Japan has come into touch with the age. The details are a part of the news of the day; and it is a part of the news item that this great advance has come about through the introduction of Christian ideas.

A CHINESE MILITARY OFFICER.—GARDNER.

IV.

In China the antique patriarchal despotism holds on its way, kept ever in check by the doctrine of the right of rebellion taught by Confucius,[2] and the right of regicide taught by Mencius. Criticism of the government is invited, through a board of censors, who are not without practical influence in affairs. It was,

[1] *New Englander*, September, 1882. [2] *Vide* NOTES.

however, a maxim of Confucius, learned by every schoolboy for threescore and ten generations, never to speak disrespectfully of the government whose stability has been notable in history.

Representing God in China, the one whose official duty it is, as the representative of all the people, to worship Him, the source of law and power; the owner and proprietor of the soil and all its resources; the owner of the services of every man, woman and child, — the patriarchal emperor stands in the way of the individual development of three hundred and fifty millions of people.[1] By the theory of the emperor's position, he has been for many a century exalted above all other rulers on the earth.

When, a few years ago, the United States was negotiating a treaty with China, the emperor remarked that the idea of equality between the President of the United States and himself might be relegated to the realms of laughter. He looked at it as we should look at it if the President of the United States had four thousand years of authentic records behind him, and one thousand years more of tradition, and if with fifty millions of people he were asked to negotiate a treaty with a people at the antipodes with a population of eight millions, — a new nation with a foreign religion and only one or two centuries of history.

The same representative of Heaven, ruling over nearly one-fourth part of the population of the globe, had, however, the discretion to run when Lord Eldon took it into his head to go to Pekin to let the emperor know whether Queen Victoria was his equal; and there was no difficulty in negotiating a treaty with the youth who came to the throne when his predecessor died in Tartary. And more recent events in the Orient have shown that the ruler of a relatively small people may in certain exigencies prove more than a match for one whose patriarchal system has extended over a population ten times greater.

The Yankee nation would brag more than China if there was so much to brag of in the way of population, since the census is six times that of America, and every fourth or fifth man on this planet is a Chinaman. Indeed, as it is, the average self-conceited, exclusive Yankee is so densely ignorant of China that he would gain a vast deal of information from reading a book written by a Chinese official, ten years in Europe, who prefaced it with the remark that there was no part of the world concerning which the world was so ignorant as concerning his native land.

The esteemed and scholarly American missionary, the late Dr. Nevius,[2] tells us that the Chinese "system of government and code of laws

[1] A. Williamson's *North China*, pp. 9–11.

[2] *China and the Chinese*, p. 279. New York, 1869. See also Revised Edition, 1883.

will bear favorable comparison with those of European nations," and that "they have elicited a generous tribute of admiration and praise from our most competent and reliable writers. The practical wisdom and foresight of those who constructed this system are evinced by the fact that it has stood the test of time, and given a degree of prosperity and of wealth which may challenge our wonder." Professor S. Wells Williams, too, has testified that there is a high degree of security for life and property in China.[1]

"The great God," said T'ang, the founder of the Shang dynasty, eighteen centuries before the Christian era, "the great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right. To make them tranquilly pursue the course which it would indicate is the work of the sovereign."[2]

A KOREAN ARMY OFFICER.—VINTON.

V.

The provinces are however governed independently, under the central government, but not by it save through officials who have supreme power in the sphere assigned them. Practically the law in the provinces is the will of the magistrate, a government not of laws but of men. There are, besides the Viceroy, five officials whose authority extends over the whole province; others have charge of subdivisions called circuits, which in turn are subdivided into prefectures, which are subdivided into districts. This entire horde of office-holders preys upon the people.

[1] The late Professor S. Wells Williams, of Yale University, long a resident in China. *Middle Kingdom*, p. 95. New York. Edition of 1848.

[2] Legge's *Religions of China*, p. 98. London, 1880.

The truth is that China is poor. The exclusive policy, the restrictive, the repressive policy, has been unprofitable. The central government is always short of money. By system the wages paid to officials are too low. Yet the educational system of the country is always offering a surplus of men waiting to take office. The term of each office is limited to three years, so that all may have a chance. The government can always hire officials at a low figure. These men from all over China have given expensive years to preparing for their examinations, and when set up in a brief authority, it is now or never to make money out of it. The officers are poor, and ill paid, and the central government says in effect, — Take what you can get, but let it not come to our ears.

Professor Douglas, in the British Encyclopedia, says that the corruption of the provincial governments is due to the under-payment of the officials, and to the sharp limitation of the official term; and that justice itself is in the market.

There are other testimonies to match. Alexander Williamson,[1] an intelligent, acute, and studious observer a quarter of a century since, says that the most part of the rulers did not in his day live according to the moral maxims of their classics; that officials bought their way to power, and then plundered the people. These officials, he incidentally remarks, were the men who opposed the introduction of Christian missions. A mere handful, a score or two out of thousands, of officials, have helpful notions of social and civil progress. The imperial government, needing money, has disposed of the offices for money, rather than by the strict merit system contemplated in the scheme for competitive examinations; the officials are indeed selected from the literary class, but from the corrupt part of it. Those of the better sort understand this, and complain of it.

Russell H. Conwell, D.D., LL.D., of Philadelphia, studied the Chinese question in China some years ago, and reported that the practical operation of the government at that time (1870) was hindered in respect to justice by a bribery-system almost coextensive with the bounds of the empire; that by it just laws failed of execution, that criminals with plunder enough to divide with the officers of the law were left to pursue their courses; that bribery for the sons of the wealthy interfered with the vaunted civil service examinations; that money advanced ignorance over merit.[2]

Another authority, and this quite recent, is Lansdell's *Chinese Central Asia*.[3] It represents the outcome of four thousand years of the

[1] *North China*, Vol. I, pp. 4–8. London, 1870.
[2] Russell H. Conwell, *Why and How*, pp. 20–24. Boston, 1871.
[3] London, 1893, Vol. II, pp. 241, 242, 244, 245.

religions of China in their relation to civil liberty. The author quotes from Dr. Seeland: "As for the administration (of Chinese Turkistan), it is enough to say that it is Chinese, and of that the worst kind, by reason of its extreme distance from headquarters, and of the despotism which so easily takes root in a conquered country." "The Chinese officials, civil and military, are composed of adventurers, generally very coarse and avaricious, whilst the private soldiers are recruited for the most part from the criminal exiles."

SHANGHAI GROUP. — THOMSON.

The authority quotes Prjevalsky, journeying through the province of Sin Kiang in 1884: "Crying injustice, espionage, rapacity, grinding taxation, tyranny of officials, — in a word, entire absence of all ideas of legality in all administrative or judicial matters — such are the leading characteristics of the Chinese rule. We ourselves," he adds, — and he was a Russian, — "witnessed scenes which made our very blood boil."

Lansdell adds that English travelers, passing through, receive a more favorable impression than is given by the members of the Russian consulates — as those above quoted — who have lived in the country for years.

Now it is easy to see that Chinese travelers in England or America

might easily misrepresent the facts in regard to provincial or territorial misgovernment; but no Warren Hastings trial has yet occurred in Pekin, nor does Confucian public opinion demand it.

It would be easy for Chinese scholars to search the annals of Christendom, and select here and there the material for an appalling indictment of Christianity for bribery and frauds and maladministration in civil affairs. To say nothing of the records of reptilian centuries farther away from our time, he would pick up no small scandal in the first part of Trevelyan's *Charles James Fox*. Yet if he were to do so, he would, in telling the whole truth to his countrymen, make a point on them to the effect that China is to-day worse than Christendom at its worst; and that the very capable statesmen of China have no small task before them in placing their nation abreast of this age in guaranteeing the civil rights of the average citizen.

VI.

I will refer to only one more testimony, — that of Henry M. Field, D. D., New York.[1] It relates to civil freedom as protected by the criminal court procedure: There is no trial by jury; there are no lawyers or defense; the accused stands alone, and is presumed to be guilty till he can prove his innocence; if it be a capital crime of which he is charged, he cannot be executed unless he confesses guilt, but he is tortured beyond common endurance to make him confess.

Concerning all which, it is suitable to remark that our Confucianist brethren are certainly several centuries behind their Christian contemporaries in respect to the safeguards of Civil Liberty.

VII.

We live in a realm of ideas, and the brightest of the Confucian publicists in China to-day deem Christian nations capable of giving them certain hints for the betterment of civil life; and they would be the more ready to take a hint, were it not for the outrage perpetrated on China by unchristian Indian policy in the opium business, and by the discriminating injustice often exercised toward the Chinese by baptized barbarians.

We live in a realm of ideas. It is possible, indeed, that the policy of a great nation may be changed in a moment, but it requires some years to prepare for that moment. Japan was prepared for it the more easily, since it is relatively a small nation. The hundreds of millions of

[1] *From Egypt to Japan*, pp. 377–379. New York, 1877.

Celestials are more unwieldy. It would be a great mistake to speak of the great non-Christian nations of to-day as wantonly wanting in the desire to give a greater liberty to their millions. But the liberal-minded and well-educated gentlemen who administer the Chinese government have forty centuries of prejudice to contend with, — prejudices entertained by nearly four times as many people as there are in the United States and the British Isles, — and they cannot be changed in an hour. The most advanced thinkers in China, as those most advanced in the Turkish Empire, desire the friendly suggestions of Christian men in whom they have confidence. Many of the missionaries are broad minded and acute men, of great learning; and they are often advised with by native officials, who gladly avail themselves of the ideas sent into their country by philanthropists across the globe. The men sent forth as the messengers of Christianity have proved to be statesmen, exerting a permanent and salutary influence upon nations that need new thought in civil affairs.

COUNT ITO, PRIME MINISTER OF JAPAN.

VIII.

Neither the Buddhist, Confucianist, nor Moslem faith has anything answering to the independent local churches of Christendom. I say churches, since in a large portion of Protestant Christianity the Church is little else than a federation of local churches, federated for convenience. It is impossible to exaggerate the important relation sustained by the local church toward Civil Freedom. It statedly gathers the most thoughtful and influential people in every community, and accustoms them, generation after generation, to managing their own affairs: — this is the very groundwork of national self-government.

We live in a realm of ideas; and, looked upon wholly as a sociological experiment, there can be no doubt of the advantage to popular liberty of planting local Christian churches in non-Christian lands. Far-

sighted statesmen, with their eyes wide open, in Japan, in China, in Turkey, must welcome the systematic gathering of little handfuls of good citizens, for instruction in the principles of fraternal conduct, the principles of equality and of justice; gatherings which will certainly diffuse the notion of a more equitable conduct of affairs; gatherings which will train men for the conscientious service of the state.

HIS EXCELLENCY SAID PASHA, TURKISH MINISTER OF FOREIGN AFFAIRS. — BARTON.

He received a liberal education in Parisian schools, and has been ambassador to England and to France.

If we dwell in the realm of ideas, the most advanced nations, but recently released, at least in part, from barbaric conditions, ought in a fraternal way to carry their best ideas in regard to government and social condition to neighboring nations; and it is good business to be in, to do it.

IX.

Were it not for the fact that Turkey is that part of the Orient that touches the life of Occidental peoples every day in the year, it would be less pertinent to allude to civil liberty in the great Moslem empire; since it is obvious to the merest tyro in historical studies, that the Turks have too recently come out of their primitive condition to easily keep step with Europe, to say nothing of America, in this nineteenth century. They have not been able yet to shake off the traditions of two or three hundred years ago; although the estimable gentlemen who are now availing themselves of Occidental schooling, undoubtedly modify the policy of the central despotism under which they live.

There is already experienced in peasant life a relative security against

that medieval lawlessness which has too long vexed the empire. But it seemed a little odd to us, a few months ago, to read about the refusal of certain obtuse officers to listen to proof of an *alibi* in a criminal case, on the ground that there was no time for such matters.[1]

The moral ability of the nation to forget its obstinate traditionary defiance of civilization, and to adapt itself to the new age, is a question of no small interest to those national neighbors who wait patiently for a predicted collapse.

X.

The condition of civil freedom in non-Christian lands would be less imperfectly presented, if I add three paragraphs concerning that barbarism from which modern Christendom itself sprang, and from which it is now attempting to redeem vast populations.

In Central Africa men are often killed to obtain whatever they have which the murderer covets. As they kill a beast for his hide, they kill a man for his blanket. If the theological system of heathenism is adapted to the universal good, there is a screw loose somewhere.

"We never love each other," was the sad confession of an African rain-maker to Livingstone; a confession so true that we look with complacency on the partition of Africa. Things cannot be worse. "Leniency and law," says Mackay, "in the place of the previous reign of bloodshed and terror," came into Uganda with Stanley. "The king," said the natives, "no more slaughters innocent people as he did before."

When the South Seas were Christianized, says Ellis,[2] Tahiti adopted a civil government based upon Christian principles; and the judges compelled even the queen to do right by her subjects. A king's son, too, was tried for breach of wholesome law; and he worked out the penalty. Upon mere humanitarian grounds, it is a good thing in Christendom to send Christian missions to the uttermost parts of the earth.

4. Religious Toleration.

It remains to consider that phase of Civil Rights known as Religious Toleration. In respect to this, Christianity lives in a crystal palace, with every pane of glass liable to be knocked out by other religions, if the Christians dare to stone the Jews of the world for intolerance. The Confucianist, the Buddhist, the Shinto and Taoist, the Brahman and Moslem have never persecuted nonconformity within their own ranks so fiercely as Christianity has done. There was never a Savonarola to

[1] *Missionary Herald*, September, 1893. [2] *Polynesian Researches*, I, pp. 458–460.

die in China, a John Huss in Japan, a Servetus in India, or a Cranmer in Arabia. 'Tis easy to say so; and we would fain believe it.

I hope it is so. The religious annals, however, of the great world religions, are not so interesting as three-volume novels, and I have no idea of disputing the affirmation of the foregoing paragraph, at the risk of being obliged to make good my position. For my part, I will assume that Christianity has been the most intolerant religion on the footstool, as to its own sects. Let who will make it appear otherwise: it is a tempting theme for January but not for July.

THE LATE ARCHBISHOP NERSIS, PATRIARCH OF CONSTANTINOPLE. — BARTON.

A man well educated in church politics and church history, through the schooling of Armenian monasteries.

And as to the toleration of other religions, it is indubitably true, at least in America, that there are Christian crowds as ready to hustle the heathen, as hoodlums in Hong-Kong to make travelling Christians uncomfortable.

Our missionary press the world over is burdened with reports of Buddhist blunders, that is, unless the Buddhists intend to be intolerant toward Christianity, — and of Moslem murders, which is no new report from these fierce Orientals, so lately emerging from barbarism; items which recall the alternative given the Saxons by Charlemagne, and the onslaughts of Olaf on the pagans of the midnight sun.

In respect to religious toleration, if there are any so-called religions on this globe which do not dwell in houses of glass, their devotees may fling stones at their neighbors throughout the millennium; which we trust is hard by — at least upon this point mooted.

Meantime we are thankful, as to Christianity, that our Christian judges

are no longer inquisitors, or fiends squatting in the Star Chamber; and that our religious assemblies, even for quelling heresy, no longer sit in Billingsgate. So that, when the revered president of our oldest American institution of learning writes upon the Water Gate of our Lakeside World's Fair, "Toleration in Religion, the best fruit of the Last Four Centuries," we all bow our heads, and say Amen.

5. The Reign of War and the Prince of Peace.

I.

It is impossible to deal with this great topic — the Relation between Christianity and Popular Freedom, — without recognizing the fact that blood is the price of liberty, and that the world has little freedom in it that was not won first or last by downright hard fighting. And every student of Christianity sees upon the face of our Scriptures the command to wage war with wickedness. The Church of God is to be at peace with the world, after first purifying the world.[1] The Prince of Peace did not come to bring peace, but a sword. Nor did his coming token peace and good-will to men; but peace to the men of good-will. He who was called the Lamb of God, dumb before the shearers, was the most aggressive Personage in history: and He who bade men yield their cheeks to the smiters, saw to it that His meek, spirited disciples should entertain such principles as would ultimately establish the Empire of Right, and seat Jesus Christ upon the moral throne of the world.

There are evils worse than war; National disintegration is worse, loss of liberty is worse.[2] Sword and shot and shell are the only possible answer to traitors and tyrants. "If you do not kill them," quoth Charles XII, pointing the attention of his soldiers to their enemies, — "they will kill you."

II.

It is scriptural teaching that God makes the wrath of man to praise Him. A pertinent illustration is found in recent American history.[3] The youthful American burns a great deal of powder in celebration of conflicts, related to the founding of our Republic; as the youthful Briton celebrates historic turnings and overturnings, that have advanced

[1] James 3: 17.

[2] "War is preferable to a doubtful peace." — *William of Orange.*

"The peace which some desire so much, is not peace, — but war; while the war that we call for, is not war but peace." — *Zwingle.*

[3] The reader will find a slight amplification of this topic in the NOTES, in a brief paper which includes a letter from the late Honorable Frederick Douglass, LL.D.

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civic freedom in Our Old Home. The British nation began to be, when discordant provinces were welded together blow on blow by early invaders. The wars of the Roses lasted thirty years, going far toward killing out feudalism; Cromwell's wars a score of years, — in which Baxter wrote that the season for spiritual working was more calm than most ages had been. England was at war 65 years between 1688 and 1815.

PEACE. — G. Von Hoesslin.

If we begin no farther back than the Alexandrian wars, and the sturdy pounding of the "massive hammers" of Rome, it is true that the elevation of mankind has been closely connected with great changes in civic condition, and that these changes have been most frequently wrought by that "wild and dream-like trade of blood and guile" which we call war.

The first historic appearance in Europe of that principle of representation which was so well known to the Hebrews, and which has played so important a part in recent ages, was upon the occasions when it was needful for feudal kings to consult their people upon raising money to carry on war; for example, the merchants were represented in the conference.

The Crusades, seven of them, which agitated Europe and Western Asia in the twelfth and thirteenth centuries, were in some respects but an elaborate attempt to sanctify war. The idea at the root of the Crusades and at the root of knight errantry was the same. It was urged that skill in war, personal prowess, were the best things that could be given to God. Before that, there had been private wars for revenge or plunder; and the ravaging of the world by predatory nations. Now, it was said that if the sword and the right arm were devoted to

WAR. — DORÉ

God, it would be as acceptable to Him as purity of life, and an unselfish spirit. Upon this, the fierce missionaries, with the Cross upon their banners and in their sword hilts, set out for Jerusalem; feudal lords and their bands, hot for a fight with the Turk, — it being a business blessed by the Church, which had too often objected to the feudal broils of the great lords with each other. It was little else than an exaggerated form of Christianizing the world by armed men, — plotting to build up a Christian power in the early home of their faith in the Orient; there being politics besides piety.

And the Turks eagerly awaited their coming. "God," they said, "is anxious to blast the demons of the Cross, as he blasted the rebellious angels."

Yet no historian doubts the ultimate utility of this general shaking-up of Europe, by popular agitation and a far-away military enterprise that enlisted every hamlet. If these gigantic undertakings failed in achieving the great military and religious ends sought, yet learning, commerce, and freedom were greatly the gainers.

"Remember," says one of the most brilliant writers upon certain phases of religious history, "Remember how that immense movement, continuing for a century and three-quarters, brought Europe and Asia face to face; how it mobilized the populations of Europe, which before had been anchored so fixedly to the soil, under feudal law; how it accustomed nations, before hostile or unfriendly, to work together, in common sacrifice and common endeavor, for a noble end; how it impressed the entire mind of Europe, and expanded it, by the force of a great cosmical conception; how it broke the yoke of baronial tyranny, substituting general law in place of oppressive local rule; how largely it changed and equalized properties; how it stimulated invention, furthered art, quickened geographic research; how it thus weakened the power of the papacy, which, at first, had set it on foot for its own aggrandizement; how it nurtured political liberty, with individual freedom; and how it led, at least indirectly, to the discovery of this continent, from the stimulus which it gave to geographic exploration: — remember these things, and I think that you will see the providence of God in this."[1]

III.

Now if it be true that the coming of the Turks into Europe in the fifteenth century was for the moment a great blow and a great blessing to that Greek learning which had made its sanctuary in Constantinople; if it be true that the great German power of to-day sprang from an

[1] The Rev. R. S. Storrs, D.D., LL.D., Pastor of the Church of the Pilgrims, Brooklyn.

entire generation of wasting war in the time of Adolphus; if it be true that the Netherlanders poured out a sea of blood for the right to think and speak their minds; if it be true that the vast standing armies of Europe are still hovering about the scarcely extinguished camp-fires of the soldiery whose tread shook the continent during the early part of this century, — and if the great wars of recent years have been definite gains to man, in some way; — then we may well believe that recent collisions in the far Orient will result in a permanent change for the better in the status of the nations that were parties to it. And, too, we may well believe that the Turks still remaining in Europe will feel the necessity of conforming to their civilized environment; and that the agitations of the hour and the pressure of well-armed public opinion will result in a larger freedom, and conditions that favor domestic peace.

There has been a great change in Europe since the Spartans flung the messengers of a foreign king into a well, that they might help themselves to the "earth and water" which they had demanded for their master; a proceeding, at the time, deemed no more discourteous than usual. And a slight change since the Ottoman Turks, some centuries ago, proudly announcing to the world that as new-comers within the pale of civilization they would receive the accredited representatives of all nations, then caused it to be speedily understood that those ambassadors who trusted to that kingdom of lies could come in, but go no more out. The Spartan spirit, the Ottoman spirit, have changed; and the change has been wrought in no small measure through the modification of the barbarities of war by the spirit of Christianity.[1]

The decline of duelling is one of the marks of an advancing public sentiment based upon Christian principle. This relic of the private wars of earlier ages had such force in England so recently as the reign of George III., that there were a hundred and sixty duels while he was upon the throne. Four thousand "gentlemen" have perished in France, on the field of dishonor, since the time of Henry IV. The custom is, however, practically extinct among English-speaking people, and reduced to a farce in the French Republic.

There is, perhaps, no fitter illustration of the new spirit of a new Christian age than that found in the personal character of our American soldiers at their best. Frank Smith, a private, at Andersonville, gave up his chance for release three times, from a purely disinterested love of other men in like plight with himself. General Oliver O. Howard has

[1] This topic is referred to upon a subsequent page in the chapter by Dr. Fisher, at the close of Book VI. There is also a paper by the author in the NOTES, substantiating in detail what he has said in the text, — of the modifying effect of the Peace movement in Christendom.

ST. LOUIS AT JERUSALEM. — CABANEL.

written to the author a letter, in which he sets forth in strong terms the moral discipline of West Point; the men there, learning the art of war, being more rigidly held to all that is best in Christian Manliness than those who are in training to be teachers and lawyers and clergymen in the average American college. "The young men," says the letter,[1] "come from our best families. At the Academy, the majority of Superintendents within my knowledge have been exemplary Christian men, and most of the Professors communicants. Lately the Cadet Christian influence has greatly increased, their Y. M. C. A. being well attended. Of the graduates, large numbers are Christians. The Military Academy will compare favorably with any other institution of the same size; and perhaps better, if squared by the code of morals."

It is certain that among the foremost Christian nations the Prince of Peace has obtained such footing that, if there must be war, there may be as little evil as possible, in details; and the principle of the arbitration of international difficulties has made great advance.

6. The Debt of Christianity to Popular Liberty.

The Christian life is everywhere set forth as a warfare; and there are exigencies civic and social, in which he that hath no sword is to sell his garment and buy one; and he who does not, discredits his saintly calling.

If popular liberty owes its life upon this planet to Christianity, if God is our Father, and if all men are brethren, if self-government is an experiment that ought to be made, if during long centuries the tyrants of the earth have been steadfastly retreating under the proclamation of that liberty with which the Son of God makes His people free, and if the very turnings and overturnings among the nations are only to prepare the way for Him whose right it is to rule, — then at the very least Christianity owes it as a debt to Popular Liberty that it shall stand guard against the enemies of civic freedom.

To use a different image, — our American Freedom to-day is in danger of going into insolvency in our cities, unless Christianity has grace and pluck enough to pay what it owes to Popular Liberty.

A wide-awake and aggressive Christianity cannot, however, attack the wrongs which threaten the republic, without stirring up Ahab. Yet no divine prophet can make full proof of his mission, who keeps peace with wickedness from fear lest he hear the impudent imputation, — "Art THOU he that troubleth Israel?"

[1] July 11, 1894.

7. An Earnest Church versus Bad Politics.

By C. H. Parkhurst, D.D.

The Church is the enemy of bad politics, or it is the enemy of civil liberty. We have in America reached a very earnest stage in the history of popular thought upon civic questions and civic conditions. Subsidiary matters are, for the time at least, elbowed into the corner. We rejoice to acknowledge the keen appreciation there is of the growing diabolism, by which the trend of events, municipal and state, is being determined and influenced. It is in that sense that we very cordially praise the Lord for every new adventure made in that direction by the energies of evil. There is a bright side even to iniquity; a very bright side, — if only it be iniquitous enough to take palpable shape to the eye of the general conscience. There are certain services that require to be rendered by Pharaoh and Iscariot; services indispensable, — that we should not have the indelicacy to expect from men that are reputable. Slivers of depravity do not advertise their true character. For that purpose we require to have great solid chunks of it. That is the advantage in the present situation. The chunks are in sight. They give virtue superb opportunity to see what knavery really means, when it feels well and is running without bit and bridle. So that so far from the present situation being a suitable occasion for discouragement, the very baldness with which iniquity is displaying itself and pushing itself, constitutes one of the firm pillars of support upon which we confidently lean as we pray, — "Thy Kingdom come."

History is a machine that is not only intelligently but morally constructed, and fitted up with moral self-adjustments; so that when it is pushed beyond a certain point and pace in a vicious direction, the adjustments come in play, the reactions ensue — are bound to ensue. This is not a theory that we impose upon history, it is a fact that we read out of history. The centuries are full of it. With the amount of integrity that exists, rascality can no more go on indefinitely trampling upon it, and making theft, debauchery, and regardlessness of law, human and divine, the rule of our civilization and the governing genius of our political life, than darkness can permanently stamp out the light, or than terrestrial gravitation can wipe out the pull of the sun, the moon, and all the stars. History is built with a divine reference to these things, and the vicious pressure in America has already become so intense as to induce a gathering counter-pressure of indignant resentment. So that the campaign that our cities in particular are to-day in the midst

THE EMPTY SADDLE.—WALLER.

Three hundred homes of the nobility of France were desolated by duelling during the minority of Louis XIV.

of, is one in which the issues are moral issues, clear and distinct. It is decency against dishonor; law against license; it is honesty against fraud; it is "Boodle" against the will of God.

Undoubtedly there are a great many questions of municipal and also of national interest pressing for solution, in which there is no moral element involved, or, at most, in which such moral element is but indistinctly discerned. But that is not the case with the great majority of questions, and it is not the case at all with the questions that are pressing upon our cities just now, and that are going to continue to press upon them for a considerable time to come. They are questions of right and wrong, purely and undilutedly. The personal moral character of the men who shall govern us is a matter that touches to the quick our entire condition as moral and religious communities: it involves the relation of Christianity to civil freedom, it involves the question whether Christian self-government is possible, — and if this is not an area to be occupied and held by the ministry and the church, I do not know, before God, what is the use of having any ministry and church. A clergyman over in Jersey City said a while ago that he had never believed in preaching political sermons, but that the time had come when a minister was a dastardly coward if he did not preach them.

To the extent that there are moral issues involved, not only is it the ground that we have the right to tread, but there is no body of men that have so peculiar and distinct a right. We train the minds of the children, in our homes and Sunday-schools, on lessons of *Jewish* history, and fasten upon their young regard the moral and immoral elements that inhered in events that transpired four and six thousand years ago. What bearing has that on the character of our children to-day and the atmosphere which they are breathing, compared with the bearing upon them of what happens in 1895, and the events that are transpiring to-day in our own towns and cities?

When we preach about wicked King Ahab, it is political preaching, and if it is competent to Christian ministers to deal in their pulpits with political matters that are centuries old, and that have nothing to do with us, why, in the name of all that is consistent and reasonable, is it not competent to them to deal in political matters that *have* something to do with us; and that are bound in solidly with the future of our children and the destiny of our civilization?

There is not even a conservative congregation that would not sit complacently under homiletical diatribes hurled at the drunkenness of Noah or the licentiousness of David or the thievery of Achan: and there is not a conservative clergyman that would be afraid of doing it. Is that because there is nothing to be afraid of? Is it because those Old Tes-

CAPT. UNO, IMPERIAL INFANTRY, JAPAN. — SPENCER.

He was led to become a Christian through the courteous attention of the sexton of the M.E. Church; he is an earnest worker. His wife also is a member of the church.

There is no use in us who are Christians spending our time in trying to *mend* matters. The demand is not for patchwork. A new spirit and a sublime purpose is what is needed to lift our civilization from the sepulchre, rend off its grave-clothes, and send it forth in the strength and beauty of a renewed life. The only opposition that our enemies are afraid to encounter is men that can be neither log-rolled nor bought off; and when the element of religion comes in, — loyalty to God and to man, tament sinners are all dead and can't strike back, and their relatives under ground and unable to start a libel suit?

The only ground we are speaking of here is moral territory, territory that has to do with the very substance of human character for time and for Eternity; and practically the Church, as church, has abandoned it; and why, in the name of the old prophets, who were not only the spokesmen of God but the statesmen of Israel, do not the clergy fling themselves forward in a concerted attempt to recover it?

MRS. SHIGEYOSHI UNO.

— they detect the presence of a commodity that cannot be put upon the market. That is the secret of their bitterness toward religio-political assault. The crocodilian tears which they shed over the dishonor that is thereby done to the name of the dear Christ are sufficient to paint with vermilion the blushing cheeks of a pachyderm. Their anxiety to keep religion out of political matters is telltale, and is fitted to warm our hearts with a thrill of anticipative triumph. Oliver Cromwell had an original way of commencing his battles with prayer; and when he commenced them with prayer, he generally concluded them with the Doxology, his foot on the neck of a dead enemy.

And now all this we have said not simply because we are sure that these things ought to be, but because we are confident that we detect the symptoms that these things are beginning to be. Men, particularly a large class of young men, are coming to the front, that are mixing piety and campaign, and are longing for victory with a desire that is full of ingredients of worship, holy patience, and sanctified persistency. It is determined to put Christianity into living relationship with our American experiment of popular freedom and to save the State by the Church. Municipal reform is the battle cry, and the Church of God is behind it. The Church is appreciating with increasing distinctness, that while it is a part of its duty to save souls for the world to come, it is equally a part of its duty to make the best possible of the world we are living in now. And the Pulpit is showing a disposition to recover the ground it has lost, — to return to the days of Moses and Elijah, and to make itself a factor in all that concerns men in their associate life and organic concerns.

C. H. Parkhurst.

BOOK III.

THE CHRISTIAN IDEA OF HOME LIFE.

JESUS BLESSING THE CHILDREN. — BLOCKHART.

BOOK III.

THE CHRISTIAN IDEA OF HOME LIFE.

I. Ideas on Domestic Life the Standard of Civilization.

IF we search among the peoples and kindreds and tribes of the world's yesterday and to-day, to ascertain how they stand in respect to Christian thought, we may test them upon the ideas which are fundamental to a Christian home; the outcome of the difference between Christian and non-Christian ideas being nowhere else more easily seen.

That the men of to-day, and of all the yesterdays, must differ much in their notions of domestic life, is clear enough if we consider the uneven development of different peoples when compared with each other. Some must be far in advance of others. Whether the higher forms of social life have emerged from lower, or whether the lower have fallen away from a higher, it is certain that, with the going by of the centuries, the families, tribes, and nations best equipped with ideas of what is most fitting to man have come to the front.

Whether or not man's body has been but an evolution from lower forms, it is certain that many peoples, the lowest in savagery, have been little different from the highest of the brutes; and those in whom manly characteristics are least developed will entertain but brutal notions of what families are for. Carnal appetite and the looking upon a woman as a creature of sex, and upon children as conveniences or nuisances,— this is brutal. The practical position of woman to-day, and children to-day, in a Christian civilization, differs from that maintained by peoples whose moral evolution has not been aided by Christian ideas.

Suppose, for example, we take a great nation like China, or a small one like Siam, we shall find that their people as such believe in no personal All-Father to whom they are bound in love and duty. This indicates a low stage of moral evolution; by so much are they nearer to man primeval than nations where for the most part God is honored as a personal Creator and moral Governor, and as man's best Friend and

Helper. And in those nations nearest the primeval type of man, we are to look for it that they will have notions in regard to domestic life which, in respect to carnal appetite and the degraded position of woman and neglected child life, mark man as at his lowest rather than his highest. And this is true in regard to China and Siam.

Now, it stands to reason that, in the competition of races and the survival of the fittest, those nationalities which make the most of womanhood and childhood, will forge ahead by producing a superior stock. In other words, De Tocqueville was right in saying that the Home is the corner-stone of the Nation.

THE ABANDONED BABE.—DESCHAMPS.

The frogs of Balboa, fabled to have been bred by the mud and seen half-emerged, a frog above and mud below, offer a good illustration of those pitiable people whose nether members are still mud; to whom it has never occurred that they are, or may be, the sons of God. "To them gave He the right to become the sons of God" is an idea that ought to be brought to the knowledge of those who are ignorant of it by men who believe it. It is due to society, upon mere humanitarian grounds, that this be done. It cannot be afforded that more than a thousand millions of people should believe that they are bred of the mud with no divine plan or parentage. It cannot be afforded, on humanitarian grounds, that womanhood and childhood should be upon a low brutal plane among a thousand millions of people. As to the theory of domestic life, the stream cannot rise above its fountain; and

those who believe that they "just growed," Topsy fashion, without a personal God who cares anything for them or they for Him, will never honor womanhood or childhood much above the most considerate of the brutes. The idea of God must be made known to the nations, or the idea of Home, as it is understood in Christian countries, will never be known. Has it not passed into a proverb, that there are no Homes in Asia?

2. Child Marriage and Child Murder.

I.

A colt is more mature at two years than a child at twelve; and at four years than a child at twenty. The prolongation of infancy, of pupilage, pertains to man; and marks that civilization which is at the greatest remove from primitive usage. The whole business of child marriage in the Orient is of a piece with other ideas and customs that pertain to man primeval. These peoples, in the evolution of the race, have not left behind them distinctly brutal notions. The domestic cow is a mother in early life; the Asiatic child is a parent at an age when the higher civilization would keep that child at school in order to develop the higher powers of manhood and womanhood. Intellectual and moral qualities and a certain maturity of character ought to be the gift of parents to their children by heredity as well as by training. Children are not fit to propagate a

MY GREATEST TREASURE. — Epp.

GUARDIAN ANGELS.—E. MUNIER.

superior race. India, Burmah, Siam, China, and the Mohammedan countries, must improve their stock of men and women by deferring marriage, and schooling the parents of the next generation in those ideas which logically follow a firm belief in God as the Father of all men.

As to the matter of schooling, the most advanced civilization prefers to keep young man and maiden at school for more than a score of years in order to prepare them for fifty years' work later on. But in Siam those who are twenty-five or thirty years old are "old folks" with from six to ten children; and every child is left to shift for himself and herself at twelve or near that. This Oriental fashion cannot compete with the Occidental notion in the social outcome. The West will breed a higher type of manhood, and the fittest will survive and obtain the ascendancy.

Travelers in Siam picture to us the aquatic population as living like ducks. The parental boatman and his wife of twenty are followed by a flock of babies, each one paddling a tiny boat; mere children becoming expert in physical exercises, and early fitting themselves to set up establishments of their own, — with their own babies to care for, and to cast off with early neglect. Such generations come and go like those of man primeval; save that the recent have their food more regularly than the earlier, and they wear more ornaments, and have more semblance of what some writers are pleased to call civilization.

What child life is like in China is illustrated by a quaint anecdote which Miss Gordon-Cumming picked up from one of her English mission friends. A boy of eight who attended the mission school was seen tugging along with a baby in his arms. Being asked about her,

he was shy. It was his wife. His mother had "swapped off" his baby sister to a woman who wanted a cheap wife for her son, and taken this one; paying a dollar and a few cakes to boot, — this one being fatter than the one she traded off. So two families were fitted up with inexpensive wives, and domestic bliss reigned supreme.

MORNING PRAYER. — MUNIER.

What child life is like in India appears from the fact that, among two hundred and eighty millions of people, after forty centuries of Hinduism, the girls have no schooling, but at five years old they are initiated into certain religious ceremonies designed to procure to themselves husbands. Babes of five pray against early widowhood, pray for husbands blest with longevity. And the girl at five, prays against polygamy; cursing every other wife her future husband may take.[1] That is all they do learn till they are married.

The law has so far taken this matter in hand as to make it illegal for girls under twelve to marry. Feebleness of body, weakmindedness, parental ignorance, and an unwholesome atmosphere for the beginnings of life, are incident to child marriage in India.[2]

The little maiden who said, — "You make my heart laugh," — did not live in India. Rukhmabai, who rebelled against her baby be-

[1] Wilkins, *Modern Hinduism*, pp. 340, 341. London, 1887.

[2] Compare Sir Monier-Williams' statement in the *Contemporary Review*, XXXIII, pp. 268, 269.

trothal to a drunkard, who bought from the man that freedom which the law could not give her, states that laughing and running are forbidden to girls after they are nine years old. She never ran until she went to England. The girls in India take up life's sorrows too early, and it makes their eyes heavy and often sad.

AN ARMENIAN MOTHER. — BRADFORD.

Mohammed's third wife, Ayesha, was but nine years old when married to the prophet; she dropped her girl playthings when he came for her. After Ayesha, he picked up thirteen more wives, little and big; but she was his favorite. The majority of Moslem girls to-day are married between nine and twelve; and at sixteen have passed their prime.[1] This is true at least among the fifty-seven millions of Moslems in India.

[1] J. J. Pool, *Studies in Mohammedanism*, p. 172. London, 1892.

II.

Where women have a hard life with no other function than to keep the race alive, girl babies are at a discount; so held by both parents. And among the poorest of the people they are frequently disposed of by sale or murder.

FELLAH WOMAN AND CHILD. — SICHEL.

The abandonment of the children of the poor, particularly such as were sickly, was favored by Plato and Aristotle.[1] Gibbon states that the Romans exposed their children, if they did not desire to bring them up. If he preferred not to rear his infants, a father might kill them, and be justified by the law of the Twelve Tables. Nerva and Trajan, however, made provision for the care of poor children to the number of some thousands, eighty-eight out of a hundred being boys trained for the Roman army, — whose slaying later on served the state. Yet so deeply rooted was infanticide in the Roman Empire, that the Church found occasion to fulminate against the custom in the western provinces, three centuries after Constantine. When the Apostle Paul, in the first chapter of the Epistle to the Romans, spoke of pagan society as being without "natural affection," he was supported in it by the well-known custom of the times. And in

[1] Jowett's *Plato*, III, p. 341, Oxford, 1875; and Aristotle's *Polit.* VII, 14, 10.

that same chapter, so famous with its catalogue of infamous crimes chargeable to Rome, he links their wickedness to their wilful ignorance of God. The Roman religion taught no sanctity in child life; but Paul, of the seed of Abraham, belonged to a race-stock which taught that their children were holy, or sacredly set apart for God, and that being so they ought not to be thrown away or killed outright.

If now, in the study of society as it is to-day in different parts of the world, we connect what we find with the religious notions of the people, it is clear that those non-Christian nations, which have the least knowledge of God, hold the wonderful world of girlhood very cheaply. When, some three years ago, Miss Dr. Reade remonstrated with an inhumane Indian mother, in the Arcot district, for first exposing her ten-year-old daughter to deadly disease, then neglecting her, the woman referred to the dead body of her son, —"The boy is gone, what does it matter about a girl?" Early in this century Ward, who was associated with Carey, caused systematic inquiry to be made in regard to the destruction of child life, and it was found that the population of the province of Bengal was diminished a hundred thousand a year by this unnatural crime. And to-day, the official publications of India recognize the fact that the systematic reduction of the number of girls is common now, in spite of the efforts of the government to hinder it. It is a striking comment upon four thousand years of Brahminical rule in India, that the attempt to break up this infamy was left till the arm of a Christian power made itself felt upon the plains of Hindustan. This shows that, in the moral evolu-

MOTHER AND CHILD, CEYLON.

tion of the human race, Hinduism is upon a lower plane than Christianity, at least in respect to a fundamental tenet in home life,— the protection of girlhood.

Mr. Hobart, joint magistrate of Bustee, reported, in 1868, the results of his own visitations. Among the Baboos of Khudawur Kalau there were seven villages visited in which there were one hundred and four boys, — and one girl. In nineteen Baboo villages of Nagpore, there were two hundred and ten boys, and forty-three girls. In two Baboo villages of Purtahgurh, there were thirty-one boys, and one girl. In nine Baboo villages of Rumgurh, there were seventy-one boys, and seven girls. In seventeen Thakoor villages, there were one hundred and fifty-four boys, and fifty-four girls. The Rev. J. T. Gracey wrote, in 1870, that the recent census of Umritsir reported three hundred children stolen by wolves; they were all girls, — the delicate wolves were not hungry enough to bite at a boy. The Rev. W. A. Gladwin reported, in regard to the same census, that, of the youth in the Thakoor villages near his home at Cawnpore, it was found that but three to five per cent were girls. The government, thereupon, stationed extra police in one hundred and sixty villages to prevent child murder.[1]

A JAPANESE BABY CARRIAGE.

The difference between Hindustan and America, between Hinduism and Christianity, in respect to the sacredness of child life, cannot be more compactly stated than in the preceding paragraph. In forty-four villages, there were five hundred and seventy boys, and only one hundred and six girls. We can imagine the storm that would be raised in New York or Ohio, if the census of 1890 had revealed the murder of three hundred girls in one community, as in Umritsur; or if the

[1] For the data in this paragraph I am indebted to the *Women of the Orient*, pp. 68–70. Cincinnati, 1877.

census had made it needful to send special police to watch the murderous homes of one hundred and sixty rural communities in Maryland or Illinois.

An acute observer, long a resident in the East,[1] in suggesting the number of generations needful to stamp this iniquity upon the common people of India in its present complete form, states the horrible result as giving women a money value in the market as wives, by the systematic destruction of the numerical equality of the sexes.

TWO MILES TO MADRAS.

The women in English-speaking countries, who know these facts, must have a hard tug with their consciences if they fail to do their level best, upon mere humanitarian grounds, to introduce into the social life of India distinctively Christian ideas in regard to the value of child life and a glorified womanhood.

In China, the Buddhists, and Taoists, and Confucianists, the great literary class, the efficient system of government, the moral maxims of revered sages, the hero-worship and ancestral worship of forty centuries, the official recognition of God by the patriarchal emperor once a year, — have all been powerless to protect this great people from the crime which Plato and Aristotle winked at, and which was approved by Rome, the law-giver of the ancient world.

Dr. James Legge, one of the most careful and conservative of students, states that, although infanticide does not exist to the extent that has been sometimes represented, it meets one in most parts of the empire: "The victims are almost invariably girls. Woman has no occasion to bless the religion of China."[2] It prevails most in the two worst provinces; so it is put by Professor S. Wells Williams, who is, perhaps, the highest American authority. "Female infanticide in some parts is openly confessed, and divested of all disgrace and penalties everywhere."[3]

If the well-educated men of China could make such a statement in

[1] Robert Needham Cust, LL.D., *Pictures of Indian Life*, pp. 339, 340. London, 1881.
[2] *Religions of China*, p. 111. London, 1880.
[3] *Middle Kingdom*, Vol. II, p. 98. Edition of 1848.

RAMABAI SCHOOL FOR WIDOWS.—ANDREWS.

The Shâradâ Sandana, at Poona, is a school for high-caste Hindu widows; a refuge, saving many from suicide or a life of shame. It is not nominally a Christian institution, but a Christian spirit permeates it. The building, costing $20,000, was built by Ramabai Association in America. Address, *Lend a Hand* Office, Boston.

regard to even two hundred years of Christianity in America and Britain, then they might take more pride in their thousands of years of Confucian civilization, which has failed to protect the infants of the empire.

An English missionary, ten years since, had in her employ a woman who had killed fourteen babes.[1] Miss Beulah Woolston, at Foochow, reported one mother who confessed to the drowning of ten girls.[2] Miss A. M. Fielde of Swatow had a Bible class of ten; among five of the mothers, twelve daughters had been destroyed.

The truth about it is, that there is no God popularly recognized in China. Confucianism has no God for the common people; Buddhism has none, and Taoism is not better. Virtually China, at its best, is, in respect to religious evolution, without God in the world; and the nation as such does not look upon infanticide as a great crime. They speak of it as of common occurrence, and nothing out of the way, and even inquire what the custom is in other countries.[3] It is the outcome of four or five thousand years of experience of getting on without God; and the outcome for women is well voiced by that Chinese mother who had consented to the death of her own five infant daughters, and who said, "I wish I had been drowned; girls are better dead than alive."

MALAY CHILD.

She must be a hard-hearted woman in a Christian land who refuses to "lend a hand" to help introduce to China the Christian ideas, — of God and His love, and of the value and dignity and angelic ministry of woman.

The non-Christian peoples, wherever they are, need the loving helpfulness of consecrated womanhood and of a self-devoting manhood,

[1] *Our Eastern Sisters*, p. 120. Religious Tract Society, London.
[2] Compare pp. 63–66, *Women of the Orient*. Cincinnati, 1877.
[3] Dolittle's *Social Life among the Chinese*.

in furnishing those ideas which are fundamental to good homes. There is nothing home-like in a palace or hut where two-thirds of the girls born are so little welcomed as to be drowned at sight.

Female infanticide was common in Arabia before Mohammed introduced a new rule.

Among the pagans of Africa to-day, deformed children are put to death at birth; and among some tribes there is a superstition which never allows twin children to live.[1] Children are the most frequent victims for human sacrifice;[2] victims mutilated while alive, or tied to a post and fed to the crocodiles. Humanity demands the support of missions to Africa; missions to carry those ideas which underlie Christian home life.

PUNDITÂ RAMABAI D. MEDHAVI, AND HER DAUGHTER, MANORAMA.—ANDREWS.

The last census of India reports twenty-three millions of widows; of whom 10,165 are under four years of age, 651,875 between five and nine.

Child murder was one of the horrors of paganism in the Sandwich Islands before Christianity came in; it was one of the abominations of Tahiti before the islanders became Christians. In the South Seas, it was said to be inconvenient to have more than three or four children; all above that number were killed. Ellis,[3] the great authority on Polynesia, reported that two-thirds of the children born in Tahiti were murdered by their own parents at birth; sometimes eight or ten slain in one household. It had been the long-standing custom of the

[1] Arnot's *Central Africa*, p. 23. Revell, New York.
[2] Arnot.
[3] *Polynesian Researches*, I, pp. 332–338, 340. London, 1829.

country. At the time the missionaries reached Tahiti, the number of girls slain at birth was so great that in the total population there were four or five men to one woman. *And these same savage people, "without natural affection," became, when renewed by Christianity, the fondest of parents, affectionately instructing their children in the Word of God, and teaching them to pray, and conducting them to school.* If there were ever philanthropists upon the face of the earth who got their full money's worth, they were the people who paid the expense of evangelizing the Pacific Islands.

The venerable J. G. Paton relates that in the New Hebrides, *a despairing woman murdered her babes; but when she became a Chris-*

THE ALIGARH PARSONAGE.

tian, she gathered all the orphan children in the village to her mother heart and made a home for them. The children of at least nine hundred millions of people on this planet would be better for being mothered by Christianity. Their natural mothers need Christian ideas as to the infinite value of child life. The mothers of Christendom will see to this, when they once know it. If they do not, God have mercy upon their souls!

3. Womanhood in Non-Christian Lands.

I.

To be born as a man in the next transmigration is the Buddhist reward promised to the most saintly woman in China to-day. This doctrine is, however, propagated solely by a sacred set of old bachelors,

the religious monks and lamas. But their egotistical self-conceit will be shaken out of them whenever the very capable women of China once stand up, with their feet free from the binding cloths and deformity of ancient usage.

As a rule, to-day these estimable women are not counted in China. When Dr. Ashmore asked the population of a village, he was told "About three or four thousand." "Does that include the women?" "Oh, no; we follow Chinese custom, and do not count women."

MISSIONARY CHILDREN AT ALIGARH.

In any country, where the women have been left out of the census for one hundred and twenty generations, the men will not be so well balanced, so fully developed, so manly as they would be if they had been taken in hand by women — different but equal. We talk about evolution: that fourth or fifth part of the human race now in China are further down the scale than they need to be, or will be when the womanly qualities are honored. Chinese motherhood will breed an inferior set of men, until the mother herself is put into better condition. Stock-breeders and bird-fanciers understand this better than the emperor of China.

We speak justly when we admire the Chinese legal code, comparing it with that of other ancient peoples. Yet so long as Confucianism,

enacted in statute, allows seven grounds of divorce for the woman's fault, and no ground whatever for any fault of the man,[1] so long will Chinese civilization be not only unjust, but it will fail of that even poise which will come when the educated men of China give well-endowed woman a chance to develop her powers. What China needs is that type of motherhood which was idealized in the early poetry of the Hebrews, and which found an historic realization in many incidents related in the story of Jesus, and in the writings of that well-balanced founder of faith, St. Paul.

In China to-day the bride has no choice, and never sees the groom till marriage. The maidens, the merest girls, among more than three

MISSION BUNGALOW, NEWGONG, ASSAM.—PERRINE.

Rev. P. H. Moore and Rev. P. E. Moore, with their wives, occupy this station.

hundred and fifty millions of people, are bargained away without their knowledge.[2] This is no way to make happy marriages, and it is no wonder that the women wish to drown their daughters. The other day ten maidens of good family put on their best array and drowned themselves in one lot, rather than marry against their own judgment and wish. Weary are the centuries of this one-sided civilization.

"Oh dear, what bad luck this is!" exclaimed a Chinese cook in an

[1] Professor Douglas' *China*, p. 78. London, 1882.
[2] Archdeacon Gray's *China*, pp. 71, 77–79. London, 1878.

American family in Shanghai, when told that his wife was dying. "I paid twenty-four dollars for her only two years ago; and how shall I be able to afford another one."[1] What an extraordinary anecdote would this be, if it could have been related by a Chinese traveler concerning some domestic friend's house in Providence or Worcester. In China it excited no remark; it was but the custom of the country during some ages of woman's degradation.

"Polygamy, allowable, is not common;" so says Professor S. Wells Williams. But he also says in respect to domestic vice among the Chinese, that,— "with a general regard for outward decency, they are vile and polluted in a shocking degree."[2] This, however, is merely another way of saying that, in moral evolution, the Chinamen at home — three or four hundreds of millions of them — have not risen above the brutal instincts of a primeval race-stock, unimproved by the ideas and practices which make home life wholesome. What China needs is those cleansing ideas which would regenerate the homes of the empire, if the Hebrew and the early Christian literature were as faithfully studied by the literary class as their own excellent classics.

In these days of travel and the love of new literatures and new experiences, it would not be difficult to popularize knowledge of what life is like in some of the western provinces of China. The Kalmuk girl, who was married yesterday, was stolen by the bridegroom, as if he had stood, in this, as a sample in the nineteenth century of what must have been common in prehistoric ages. At least her parents turned their backs, pretending not to see, while her husband went through the form of stealing the wife and carrying her off by force.[3] This quaint custom illustrates the fact that upon the highlands of Asia, as in China, as in India, we have to do with primitive peoples, whose moral evolution needs the help of the West. The thoughts of the West, in respect to home life, should be introduced to the venerable peoples who still abide in the earliest haunts of mankind, who are locked fast in rusty chains of custom, who do as their fathers did and as their mothers did for immemorial generations.

The English-speaking people ought to see to it that the West is brought into touch with the East, so far as to establish the Christian Home in high Asia. Do not we ourselves still fling the shoe after a newly married couple? We recognize in it the fact that among our own ancestors, in times primeval, the bridegroom stole his wife. Our historic Englishman has touched the head of his bride with a shoe, to

[1] Bainbridge's *Round the World*, p. 175. Boston, 1882.
[2] *Middle Kingdom*, II, p. 96. Edition of 1848.
[3] Lansdell's *Chinese Central Asia*, I, p. 258. London, 1893.

WOMEN AT THE WELL, NAZARETH, INDIA.—PAUL.

call back the time of savagery, when the captor planted his foot on his wife's neck, the neck of a slave. A thousand shames then upon the Christian homes of the greater Britain, if they do not return to the early home in Asia, to sing there those Hebrew and Christian songs which have made the homes of the West what they are to-day.

Wives are so plenty in Chinese Turkestan that they were selling a few months ago in Kashgar at four or five shillings apiece,—and divorces correspondingly cheap.[1] This low-priced market is owing to the fact that in this part of Asia the parents do not systematically drown their superfluous girl-babies; and this is a part of Asia which the men migrate from as soon as possible when they come to years of discretion; and it is a part of Asia where one-third part of the men are lamas, the unmarried monks of Buddha.

The point of this anecdote will be missed if it is not taken to support the theory that moral evolution has not advanced so far in Asia under Buddhism as in Europe under Christianity: Europe ought to help Asia.

II.

Relating to womanhood in Japan, I have five items.

1. Captain Golovnin of the Russian navy was a captive in Japan, 1811–1813. Upon the twenty-second page of the third volume of the second edition of his *Memoirs of a Captivity*,[2] he says that houses of ill fame were not considered infamous, and that the keepers enjoyed the same rights as merchants. This was the outcome of Shintoism and Buddhism in Japan after ages of undisputed sway. It makes good the position that in moral evolution Shintoism and Buddhism in Japan mark a low moral level in respect to home life.

2. Miss Bird, in her *Unbeaten Tracks in Japan*, II, p. 240, says that "Two Japanese, holding high official positions, and both heathen," told her that the leading faults of their countrymen were lying and licentiousness. Neesima once made the same answer to a similar question. Professor Hardy's *Life of Neesima* shows that the abominably licentious habits of the Shinto and the Buddhist had great weight in leading him, as a youth, to seek a better ideal for the homes of his people by first studying, then accepting, Christianity.

3. Mrs. De Forest of Sendai reported, in 1890,[3] that the Japanese authorities had voted to abolish houses of ill fame in Sendai and the Provinces; three years being allowed to adjust property claims. This vote was not due to Shinto and Buddhist influence.

[1] Lansdell's *Chinese Central Asia*, I, p. 409. London, 1893.
[2] London, 1824.
[3] *Missionary Herald.*

ROY PERRINE AND HIS PLAYMATES.

The boys who have no pockets have knife-cases attached to their belts.

4. In the schools of Japan it is made a special point to prepare the girls for establishing Christian homes, as the foundation for the grand nation that Japan is to be in the coming ages. It is a great joy and reward to the self-devoted workers in these schools that the young women, graduating, have characters so noble as to give great hope for the future of this beautiful and almost tropical Garden Land of the northern seas.

5. It is a good-paying investment to put money into the business of introducing Christian ideas into the social and domestic life of Japan.

III.

Our Cousins in India.

One aged cousin in India was very peculiar, when he told a Christian neighbor, who sought to comfort him upon the death of the thing he had called his wife,— "You might as well condole with me for a cast-off shoe."

He was another peculiar cousin whose wife violated all Hindu customs by rushing out of doors. She went, to be sure, to snatch her

babe from the trampling street. For her babe's sake she was murdered at midnight, and her body bricked up in the walls of that tomb-like house which had been her home.

"Pray, call to-morrow," said another husband to a Christian woman who had called on his spouse. He had heard his wife's fatal confession of faith in Jesus Christ. "Pray, call to-morrow." But on the morrow he said, "You will not see her again; she sleeps."

These anecdotes, related by the missionaries of a generation since, illustrate the outcome of four thousand years of the Brahminical system in its relations to womanhood. If these ghoulish stories pertain to a few fiends in a country where there are so many happy Hindu houses, still they were not so peculiar as to excite remark or inquiry among the natives; although such incidents could never have occurred in a Christian country without the thunder roll and lightning stroke of outraged law,— that law which protects the woman as well as the man.

Forty or fifty hundreds of years ago, we were not widely separated from our cousins in India. In all the primal ages of semi-savage life, those who remained in the Orient had eminent sages and a remarkable

VILLAGE IN INDIA.

intellectual career; and that great division of the Aryan peoples which roamed westward was slow to receive that message from heaven, which has had imperial authority over it during recent generations. If the

man of the West has discovered God, he has also found a holy womanhood.

This, in future ages, will be counted as no mean discovery, when the historians estimate those influences that make modern civilization. If it be a truism that mankind is feminine as well as masculine, womanly as well as manly, it has yet required many ages and high courage to say so,— to recognize the duality of the race in the home, in law, in social custom. China does not see it; India has not the knowledge of it; it is unknown to Turkey, and to many millions of rude creatures in Africa. Yet, unless woman is man's match, God made a mistake in the creation. The world needs the divinely appointed scheme for perfecting the race,— a well-developed womanhood. The regeneration of man must be wrought out in the home life, or it never will be.

This, then, is the mission of the New West to the Ancient East,— to tell to our cousins in India what God has shown us in these later ages by His Son; who, whatever else He did, honored womanhood as much as manhood. As the Son of Man, He stood for woman as well as man. The higher type of Occidental womanhood is a revelation to our kindred in the Orient. The Christian women of the English-speaking race, who are sending out samples of wives, mothers, teachers, physicians, to India, China, Turkey, Africa, and the islets in the sea,— they are fulfilling a divine mission.

"The sanctity of the cow and the depravity of woman" is the one point on which all the sects of Hinduism agree. Ages of degradation, ages of the cudgel and domestic infamy, ages of false worship, have made the woman of India what she is to-day. Ages of false worship: 'tis the worship of her husband that is the curse of India now, as it has been for galling centuries. The conceited idiots who some thousands of years ago set themselves up to be worshiped by their wives in Hindustan are responsible for the whole thing.

"A wife is half the man, his truest friend" — is an old song that never came into popular use.[1] The men would not sing it, and they silenced the women. The kind of wives they want in India is admirably pictured in the *Calcutta Review*.[2] It is a picture painted by a woman, one of those saints who would be worshiped in America. The subject of this work of art is the relation of the wife to her husband; it explains how the home may be made perfectly happy *by the suppression of one half of it*, or rather by merging the individuality of the wife in the wedlock arrangement.

To tell the truth, *inter nos*, the writer of this book departs at this point from his main purpose in hand, for the sake of giving needful

[1] *Mahabharata*, I, 3028. Sir Monier-Williams' translation. [2] XLIX, p. 39.

instruction to a few American women. Did not Paul write upon certain points by inspiration, while concerning others he warned his readers that what he said was his own notion? My only fear is that vast numbers of men in America will compel their wives to keep awake nights to listen to the reading of this Hindu heresy: —

"The husband is the wife's religion, the wife's sole business, the wife's all in all. The wife should meditate on her husband as Brahma. For her, all privilege should be concentrated on her husband's foot. The command of a husband is as obligatory as a precept of the Vedas. To a chaste wife her husband is her god. When the husband is pleased, Brahma is pleased. The merit of waiting on the feet of the husband is equivalent to the merit of performing all the pilgrimages in the world. To obey the husband is to obey the Vedas. To worship the husband is to worship the gods. The husband is the wife's spiritual guide, her honor, the giver of her happiness, the bestower of fortune, righteousness, and heaven; her deliverer from sorrow and from sin."

A VILLAGE WOMAN AT WORK. — BRUCE.

I protest, however, that although this doctrine is admirably suitable for the private reading of American women, it should so far as possible be kept from the knowledge of the men, lest they strike out for India at once.

This extraordinary *Calcutta Review* paper is the expression of Hindu teaching during four thousand years. It is literally true that the men in India, during a hundred generations, have set themselves up as gods for the women to worship.

"No sacrifice is allowed to women apart from their husbands, no

religious rite, no fasting." "By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure. In childhood must a female be dependent on her father, in youth on her husband; her lord being dead, on her sons. A woman must never seek independence."[1]

"If a man goes on a journey," quoth Hindu law, "his wife shall not divert herself in play, nor shall she see any public show, nor shall laugh, nor shall dress herself in jewels and fine clothes, nor shall see dancing, nor hear music, nor shall sit in the window, nor shall ride

A CHRISTIAN FAMILY IN INDIA.

out, nor shall behold anything choice or vain; but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not blacken her eyes with eye-powder, and shall not view her face in a mirror; she shall never exercise herself in any such agreeable employment during the absence of her husband."

It is impossible for the women of the Occident to imagine the domestic attitude of their sisters of the Orient after the discipline they have been under, at the hands of their somewhat ungodly husbands, whom they have been obliged to revere as standing to them in the

[1] *Dharma Sastra*, V, pp. 55, 156, 162, 163. Quoted in Wilkins' *Modern Hinduism*.

place of divinity; a slavery of worshiping false, frail, human gods, a slavery during a score upon a score of centuries.

If this abominable doctrine were true, the mothers in India would be amply justified in making it the sole object in the religious education of their girls to teach them, when they are five years old, to pray for husbands. And if this doctrine were true, it can be imagined that a well-balanced and warm-hearted wife and a just and affectionate husband might get on very well together; the one a model of docility, the other an amiable object of worship, tickled by wifely adulation

A CHRISTIAN WIDOW AND HER FAMILY.—PAUL.

and service. There is no doubt whatever that, of the innumerable matches made in heaven, God has portioned out no small domestic felicity to India in all these ages. It is not in human nature but that some men should have appeared upon the peninsula worthy of wifely devotion who have duly reciprocated the adoration of their helpmeets, since there is no part of the world where women have been honored by more magnificent mausoleums than in Hindustan. It is creditable to the religion of India and to Hindu womanhood, that the Brahman has always stood for the home life in the sense that he has avoided the Buddhistic attempt to ignore domestic ties and win the divine approval in celibacy.

Taking one age with another, however, it must have given a horrible

shock to wifely worship when the husband has proved himself to be unworthy of it. These cunning laws of the Hindus, made in the interest of one sex only, have anticipated this and provided for it; "*Though inobservant of approved usages, or enamored of another woman, or destitute of good qualities, yet a husband must constantly be reverenced as a god by a virtuous wife.*" Section 154, *Institutes of Menu*, laws bearing sway during fourscore generations.

Our Frances Willard ought to have been there, with her *White Life for Two*. She would have written better Institutes.

TWO AT THE MILL.—BRUCE.

What India needs is womanhood,—Miss Willard and Lady Henry Somerset. They would set things to rights, and do it in a hurry. God speed the day.

What India needs is a Tract Society to distribute the warnings of the Book of Proverbs against the strange woman. India is shockingly immoral in respect to the sanctities of domestic life.

No manly people can spring out of such theory and such practice. The Hindu books and the Hindu religious ritual and the Hindu priesthood are an offense to pure womanhood and pure manhood. This is not true altogether, since there is a rising movement to abate much that is a nuisance in the nostrils of the nineteenth century.

Upon mere humanitarian grounds, let alone the question of moral salvation, we see the self-devoted women of India lining the shores

SHINTO CEREMONY OF PUBLIC CONSECRATION OF A CHILD.—ALEXANDER.

All present are relatives. The mother sits in the center, holding the baby. The images of dogs, right and left, are expected to bring good luck to the baby.

of the Indian Ocean. Their hands are raised high towards heaven. They are looking far into the west, imploring their sisters of the sunset seas to come to their rescue. There they stand, one hundred and sixty-three millions of them. God bless them.

IV.

The Curse upon Widowhood.

The condition of widows in India has become an infamy among all nations. There is no other district in the world so densely populated as India, where bereaved women are so systematically treated with cruelty to-day, as among the Hindus.

The ground of this is strictly theological. For ages they have entertained the idea that if a man dies his wife is to blame for it, the Hindu deities having visited upon him her iniquities, either of this life or her sins of some former birth. She is an unholy thing, dangerous to others, through the divine wrath, for her guilt.

The members of her husband's family abuse her for having caused his death. There is no need of going into statistics or details, or of affirming that the widows are better off in some parts of Hindustan than others. The fact of their being treated as cursed creatures is notorious; and the Brahmanical religious ideas are at the bottom of it.

The odd thing about it, as it appears to the Occidental mind, is the fact that no *man* in India whose wife dies is ill-treated by his wife's relations, nor is it ever suspected that his sins here or heretofore have killed her. The Hindu theology is a-twist, the original theologians were the same bigoted old heathen who started the idea that every husband must be worshiped as a god by his wife. This is not only non-Christian but heathenish. The condition of twenty-three millions of widows in India will never be radically improved till Christian ideas displace the Hindu.

The Pundita Ramabai school for widows does not quite please some of the educated Hindus, who fear the dissemination of ideas that run counter to the ancient cult. But they have little conception of the odium cast upon them as Hindu gentlemen for maintaining ideas which are the cause of the widows' woes. If they were to spend a few moments in perusing the Christian Scriptures, they would be amazed at the difference between Hinduism and Christianity, — from a mere humanitarian point of view, — in respect to the treatment of widows.[1]

[1] These humanitarian texts are referred to in the NOTES. More than a third part of them are to be found in the much-maligned Mosaic Law. They have passed into proverbs throughout the households of Christendom.

V.

It is refreshing to turn from India to Farther India, to Burmah and Siam; Brahmanism to Buddhism.

Gautama gave religious instruction to women; and it is even stated that he thought to establish an order corresponding to the nuns of a later age in Christendom. Nothing could have better indicated his world-wide departure from the Brahminical traditions. This was really one ground of the popularity of Buddhism. The woman gained by it throughout the East; certainly so in Siam, and Burmah, and Japan. It is stated by Bishop Titcomb,[1] who lived long in Burmah, that "The women in Buddhist countries are not confined to their own houses (as in India and Turkey), or debarred the privilege of appearing fearlessly in public. They are seen in the streets, freely walking about with their children; they sit in the bazaars; they ride publicly in carriages; they are the companions of their male relatives; and though, according to all Asiatic usage, they are regarded as an inferior sex by their lords, yet they are far more elevated in every respect than in other regions where Buddhism is not established."

ELISHA ROUBIAN AND WIFE, ISKOOHEE; WITH LEWON, HENRY, AND ARMENAK. — SHATTUCK.

Iskoohee graduated at Aintab Seminary, — an active worker in the Church, the Sunday School, the Young Women's Association. Her husband is an instructor in the girls' college at Aintab. *See cut on next page.*

[1] *Buddhism*, pp. 122, 123. Religious Tract Society. London.

There is, says Mr. Henry Alabaster, a great deal of domestic happiness in Siam; suicides, and husband or wife murder, are rare.

The Siamese woman is treated as an equal by the man; this is not only fair but judicious, — since, at least in the rural districts, the out-of-door working-woman is the more muscular of the two. The risk of a quarrel is, however, guarded against at the outset. If a young man proposes to a girl by offering her a flower, or asking a light from her cigarette, she inquires what year he was born in. Every year being named for some animal, she, being born in a cow-year, would never marry a man born in a tiger-year. A rat-year and a dog-year are incompatible. By keeping incompatible animals apart, marital bliss is insured.

VI.

Asia is so vast an area that contrary customs prevail in different parts of it; as China, Japan, Burmah, and India surprisingly differ in respect to the standing of womanhood.

MENNOSH TATEOSYAN AND HER DAUGHTER, ISKOOHEE.

The mother was for some years a teacher, — gentle, refined, thorough, and a most efficient Christian worker. The daughter has become Mrs. Roubian.

Among the Nestorians of Persia, for example, there was found by the American missionaries to be hardly a man who did not beat his wife; and hardly a woman who did not expect to be beaten, as a matter of course, it being the way their world was made. And, 'tis shocking to relate, the number of women who "revered" their husbands was as small as the list of husbands who did not beat their wives. Peace in the households and the elevation of home life was a well-defined and welcome result of missionary labor.[1]

[1] *Woman and Her Savior in Persia*, pp. 18, 20, 290, 291. By T. Laurie. Boston, 1863. The testimony in the book is very clear as to the difference made in the homes of the people.

The Turkish empire, in Asia and in Europe, includes peoples only in part Moslem. A medical missionary, with access to great numbers of native homes in Turkey in Asia, writes, "It is not true that either woman or children are ill-treated in this part of Turkey. The Turk rarely marries more than one wife; and the affection displayed in the harem might often teach a lesson to homes in more highly favored lands. Among the Armenians, too, the children are idolized to an alarming extent, and the abuse of women that exists among the lower classes of London and New York, is a thing unheard of." [1]

Another correspondent widely separated from the physician alluded to, describes a very delightful Moslem home, that of a Pasha: The husband kind; the wife intelligent, devout, and very good to the poor. This same letter, however, recalls the memory of twenty years, and relates a custom of the country really rooted in that mad matrimonial jealousy so common in the Orient. "None, twenty years ago, were accustomed to call such poor medical aid as was available, except when a *male* member of the family was ill." The only exception to this heedlessness of the lives of women and children was that of the Armenian "priests who were not allowed to marry a second time": they took pains to call in physicians to save their wives from dying.

"Now," however, after a score of years in which American Christians have been conducting a sociological experiment by introducing new ideas into that part of Turkey, "Now one scarce sees the difference in the attention given by physicians to the sexes. Many parents are very tender in securing medical attendance even for little children, and many husbands for their wives at childbirth. I see in twenty years a great change in these respects." [2]

VII.

As to Moslem womanhood, there is no more important witness than Stanley Lane Poole, who has for years made a specialty of Mohammedan studies; and who is reputed among the missionaries as stating the case at least as fairly as it can be put, — a thoroughgoing English scholar of high rank in his department, who appreciates the light of the Crescent for all it is worth.

The women of the Arabian desert, before the time of Mohammed, were relatively free. The old-time poems show that their personal standing was better than it has ever been under Moslem rules.[3] "As a social system, Islam is a complete failure: it has misunderstood the

[1] Private Letter, April 16, 1894. [2] Private Letter, April 27, 1894.
[3] *Studies in a Mosque*, pp. 23–25. By Stanley Lane Poole, London, 1883.

ANCESTRAL WORSHIP IN A NON-CHRISTIAN HOME IN CHINA.—Banbury.

relation of the sexes, upon which the whole character of the nation's life hangs, and, in degrading woman, has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice. . . . The fatal spot in Islam is the degradation of women. . . . The sensual constitution of the Arab is at the root of the matter." [1]

Mohammed was a man of the seventh century, with ideas like his contemporaries. "He looked upon women as charming snares to the believer, ornamental articles of furniture difficult to keep in order, pretty playthings; but that a woman should be the counsellor and companion of man does not seem to have occurred to him. Moham-

AINU WOMEN. — ALEXANDER.

med was not the man to make a social reform affecting women, nor was Arabia the country in which such a change could be made, nor Arab ladies, perhaps, the best subjects for the experiment." [2]

His followers, in his lifetime, grumbled because Mohammed limited them to four wives,[3] he having many more. The thirty-third Sura of the Koran was inserted for their benefit, and his; justifying the liberty he had taken, — "a peculiar privilege granted unto thee above the rest of the true believers." So, too, he had a special permit to justify his taking the divorced wife of Cyd, his adopted son. "No crime is to be charged on the Prophet as to what God hath allowed him."

[1] *Studies in a Mosque*, pp. 101, 102. [2] pp. 102, 103.

[3] Bishop Thoburn says that among the Mohammedans in India, divorce is so common that, although a man may have only four wives at a time, he may be married a great many times; and even for a limited time, as for so many months. *India and Malaysia*, p. 368. By Bishop J. M. Thoburn, thirty-three years a missionary in India. New York, 1892.

It seems likely that if Mohammed had been like Jesus, who denounced a guilty turning of the eye as adulterous; or had been such a man as Gautama; or as the cold-blooded Confucius, — he would never have won a following among the Arabs of the seventh century.

Page 107, *Studies in a Mosque*, quotes at length from the correspondent of a well-known London paper, who writes in regard to Turkish home life: —

"Between Christianity and Islam, it is enough to notice that there is apparently no country where the first is the prevailing religion, in which woman is hindered by religion from obtaining a position almost, if not quite, on an equality with man; and similarly, no country where the second prevails where woman is not in a degraded position. . . . Under Christianity, she is everywhere free. Under Islam, she is everywhere a slave." In Turkey, "when a son is born there is nothing but congratulations; when a daughter, nothing but condolences. A polite Turk, if he has occasion to mention his wife, will do so with an apology. He regards it as a piece of rudeness to mention the fact to you; and it would be equally rude for him to inquire after your wife, or to hint that he knew you were guilty of anything so unmentionable as to have one."

A recent traveler in Montenegro reports women as kneeling before their husbands, who, on their part, apologize to strangers for the presence of a wife, or upon the mention of her name.

"Concubinage is the black stain of Islam," says Mr. Lane Poole.[1] It is a system of white slaves, passing from master to master.

"As the Turk," says the news correspondent just quoted, "never means to see much of his wife, intelligence or education is a matter of small account. If he can afford it, he will have a Circassian wife, a woman who has been reared with the intention of being sold; who has not an idea in her head, who has seen nothing, and knows nothing. . . . She is beautiful, and beauty is all he requires."[2]

VIII.

It would be easy to extend citation from witnesses who have resided long in the East. Two more will suffice. The Rev. Dr. Elliott, of Gaza,[3] speaks of the general condition of women as he has had occa-

[1] *Studies in a Mosque*, p. 105.

[2] A valuable paper upon Circassian Slavery appeared in the *Christian Educator*, Cincinnati, April, 1893, prepared by Ellen Battelle Dietrick; which it is quite worth one's while to consult, if interested in a story of woman's life in the Orient, little known to Christian readers, — a story of voluntary enslavement and the deliberate choice of a life of shame.

[3] *Gospel in all Lands*, April, 1893.

sion to observe them during a number of years. "Among the Fellahin, the women are too often beasts of burden; and among the Bedouins they plough, reap, carry water, and chop wood, while the men smoke and drink coffee."

That, indeed, must be a Holy Land, where there are such men and such women.

The towns where "the better classes" reside are still more holy. "Respectable women," says the Doctor, concerning Gaza with its thirty thousand inhabitants, "are supposed to do nothing; their lives are useless; they become gossips, busy-bodies, running about from house to house, talking about their neighbors' affairs, and comparing husbands. The gossip's shop is the Turkish bath." "Family feuds run high; dissensions, jealousy, deep strife, and hatred abound, and lead to worse results."

MRS. FU.

Every garment and ornament were borrowed for the occasion of having her picture taken for the readers of this book, — a beginner in Christian arts.

A noted woman who traveled widely in Moslem lands some years since has described the Moorish women as "huge puncheons of greasy flesh, daubed with white and scarlet, strung with a barbaric wealth of jewels and scented beads. They eat and sleep; and then, for variety, sleep and eat. They gossip, scold, and intrigue; and are valued according to their weight. They blacklead their eyes, and paint their cheeks like Jezebel; beat their slaves, drink tea, chat, and quarrel."

It cannot be said in regard to Moslem countries as a whole, that

womanhood is at its best. It is, however, very gratifying that the young men of well-to-do familes in Constantinople are gaining, through education in England, a much higher notion of what women are for, and what service they are capable of rendering to man as a companion. This idea, too, is reaching the Turkish empire, through the great work of philanthropic men and women in England and America, who are expending every year large sums of money in the unselfish diffusion in the Levant of those ideas which are fundamental to the establishment of Christian homes.

IX.

It is a terrible traveler's tale to tell, this journeying about the globe to see how men treat the women. Why not reverse it, and ask every angle of latitude and longitude how the women treat the men?

If we were to traverse Africa, and question an eighth part of the human race in regard to the position of woman among them, we should find no small variety of social customs among tribes far apart in the Dark Continent. Some portions are a veritable paradise for the strong-minded sex. Dr. Livingstone found Eden-like areas, where the young man had to kneel in the presence of his mother-in-law; and to leave his native village to live with his wife, wherever she might be. And he had, henceforth, to consult his wife as to what he might do, or not do, in dealing with strangers, — "I will talk with my wife about it." These heavenly tribes were, moreover, governed by women; and the great oath which bound a subject was to swear by his mother, — who embodied all the divinity needful to make him stick to his word. Dr. Livingstone says that these tribes of the upper Zambesi were particularly intelligent.[1]

In South Africa, too, women are highly appreciated. There is no part of the world where girl-babies are so welcome. "There is money in it." A girl of fourteen will sell for fourteen cows.[2] And what the cows are good for, is to trade them off for more wives.

"You white people spoil our girls," it is said by the father to the Christian teacher. "They will not marry the husbands we select. They know too much."

One of the early South African missionaries was warned to cease teaching, lest he should be abandoned — by the emigration of the tribe. "Our girls and our women are our cattle," they told him. "You teach that they are not cattle, and ought not to be sold for cattle, but taught and clothed, and made the servants of God, and not the slaves of men.

[1] Livingstone's *Africa*, pp. 400–402, 447. Boston, 1872.

[2] Rev. Josiah Tyler, D.D., who resided forty years among the Zulus.

This is the way you eat up our cattle. You trouble us, you break up our kraals; you will ruin our tribe. If you do not cease, we will leave you, and go where your gospel is not known or heard."

These girls were as bright as any upon the planet, considering the pull-back of heredity and early training; and they used to trouble their fathers and would-be husbands by running away to the white man's school, to get rid of matrimonial matches not to their minds. The uneasy philanthropists, who sent out such missionaries to put ideas into the pates of African girlhood, turned the pagan world upside down.

MRS. CHEN. — JEWELL.

Upon her mother's death, when she was twelve years of age, she was brought to the mission school. Her step-father, however, made an attempt to take her away at seventeen, — to sell her for his board and clothes for the remainder of his life. The courts decided against him. She is a bright, steadfast Christian, humble, conscientious, and quick to see moral truth. Her husband is a preacher.

X.

Robert Moffat, the great pioneer of the South, found parts of the African world that needed turning upside down. For instance, he found in a lone and desert place the living skeleton of an old woman, sitting with her head bowed to her knees, waiting for death. She had been abandoned four days since, by her three sons and two daughters. They lived like animals, having no home to keep their mother in, and, in their wandering life, they left her behind. "I am old," she said, "and I am no longer able to serve them. When they kill game, I am too feeble to help carry it home. I am not able to gather wood. I cannot carry their children on my back, as I used to do."[1]

[1] The Moosonee diocese in northern America reports like customs among the roaming tribes near the pole. The bow-string terminates the life of those too aged to follow the hunt.

Arnot, in his *Central Africa*, warns the inexperienced reader against making hasty generalizations on insufficient data, the explorations revealing customs at variance with each other among different tribes. Some tribes are kind to the aged; others cast them out to be slain by the wild beasts.

The Mongols of North China told Dr. Gilmour that it was an old custom to put their mothers to death at fifty years old, — and that they learned not to do it through Buddhist instruction; and that they had been, moreover, guilty of much cruelty in other respects, before their ideas were changed by the disciples of Gautama. Buddha taught reverence for parents and care for children.

It was a part of the religion of the Javanese savages, to cut to pieces their aged parents, and to feast upon them in the forest.

Motherhood, in Mongolia, in Java, in South Africa, all alike need the humanitarian helpfulness of exotic ideas. The hard-headed Scotch theologians, against whom Mr. Buckle and others have said many things that ought never to have been said, were certainly in the line of improving this globe when they sent Moffat and Livingstone to Africa.

XI.

Prior to the year 1815, in Tahiti, "the institutes of Oro and Tane inexorably required, not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, nor prepare her food at the same fire. This restriction applied not only to the wife with regard to her husband, but to all individuals of the female sex, from their birth to the day of their death. . . . The men, especially those who occasionally attended on the services of idol worship in the temple, were considered sacred; while the female sex, altogether, was considered common. . . . The fire at which the man's food was cooked was also sacred. . . . The inferior food for wives and daughters was cooked at separate fires, deposited in distinct baskets, and eaten in lonely solitude in little huts erected for the purpose."[1]

Here we are back at the starting-point. Those who have had the patience to read through this catalogue of facts in regard to the way women are treated by non-Christian systems, will remember that the infernal Hindu doctrine of the sacredness of man and of his wife's duty to worship him, is just what Ellis found among the South Sea savages. The so-called Hindu "civilization" needs to revise the Hindu doctrine in respect to womanhood.

[1] Ellis' *Polynesian Researches*, I, pp. 221, 222. London, 1829.

It is curious that this same doctrine of the sacredness of man, so sacred that a woman might not eat with her husband, prevailed in the Hawaiian Islands in pagan days.[1]

To return to Tahiti, the marriage tie was no tie whatever, before the ideas fundamental to a Christian home were brought to the islands, by disinterested philanthropists from a Christian isle across the globe. Marriage was dissolved whenever either party desired it; and, even if the relation stood, the parties took other husbands, other wives. There was no home.[2]

XII.

But this was not so bad after all; it was what they did in Rome when the city was so highly "civilized" that historians said it was nightfall — the beginning of dark ages — when the light of this shining Roman society was extinguished.

MRS. CHEN'S STEP-FATHER.

He has become a Christian so far as he knows what the term means; a gentle old man and a trusted friend.

I remember reading about it all when I was a boy sitting out under the apple trees. My mother believed it. Her father believed it. Oliver Goldsmith believed it. But since then I have read some other things which my mother did not know about, — except as she took it for granted that Paul was well informed when he wrote the first chapter of his Epistle to the Romans.

The historians who first bemoaned the dark ages did not know how dark Greece and Rome were. In contrast with the glorified womanhood of Christian ages, Rome and Greece were as dark as Tahiti. It is scarcely possible to exaggerate the lewdness of life which characterized society in Rome at its best. If sober histo-

[1] Jarves' *History of the Sandwich Islands*, p. 94. Boston, 1843. [2] Ellis, I, pp. 338, 339.

rians have told but half of the truth, then the worst wards in our great modern cities would have excited little notice among the millions who dwelt in Rome. In respect to womanhood, Rome was a Whitechapel district; less infamous, however, than certain cities in the Roman provinces.

Incredible as it appears to the moral sense of modern Christendom, it is true that the worst vices condemned in the New Testament were so common as to excite scarcely the notice of the pagan moralists, Greek or Roman. Words once in ordinary use have now perished from human tongue and ear and memory. The ideas are detected etymologically.

The highest circles of pagan society in Greece and Rome never set aside a woman upon the ground of immorality: Aspasia's remarkable career did not apparently suffer through moral considerations; the great men of Greece deemed it no discredit to associate with her. This, in a sentence, speaks volumes concerning the home life of the most brilliant period of Greek history.

No thoughtful person can read such facts, first in one historian, then in another, and examine as best he may the early authorities, and compare the old with the new, without reaching the conclusion that Jesus Christ opened a new moral era for mankind. The words of Jesus, the thought of Jesus, changed the world in respect to the sanctity of the marriage relation.

This feature of the New Testament is as old as the Mosaic Law; it blazes out in the historical books; it illuminates Hebrew poetry; it glows in Christian epistles. When we contrast the honor put upon womanhood by the Son of Man, in details familiar to every reader of the Gospel story; when we consider the honored position women occupied in the early Church, — appearing to the mere casual reader of the Acts, the Epistles, the Revelation, and the writings of the Christian Fathers, — it is no wonder that, when the Church put on various garments thrown off by the dying paganism of the empire, the whole Roman world set up a new idol and began to worship — Womanhood; which the Dry-as-dust historians inform us was Mariolatry.[1]

An amazing impetus was given to this new ideal of womanhood by the multitudes of holy women who received the crown of martyrdom. The saints of Rome offered effigies of these holy women to the

[1] Mrs. Jameson has told us that the Virgin appeared alone in the earliest centuries of Christian art; then with the Holy Child, — looking at first like Juno and the infant Mars; then the Virgin appeared kneeling before the Son, and receiving a crown from Him; then she was pictured as sitting with Him, a little lower; then on a level; then a little higher; and later, it was represented that the Son was angry and about to destroy the world, — which was saved by the intercession of the Virgin.

barbarians to be worshiped; and the barbaric mind thought them worthy.

All this went far toward establishing in the world a new ideal for womanhood. The women took to it; and the men too,—so far as they were Christians indeed, in whom was no guile. Mariolatry, and the worship of feminine holiness, helped to bring round the wicked old Roman empire and the savage North to the appreciation of womanly worth. And the move in recent years toward pronouncing Mary immaculate is but the emphatic affirmation that a sinless womanhood is needful to complete Christianity.

REV. CHEN LA YOUNG.—JEWELL.

One of the first converts of the M.E. North China Mission. During twenty years faithful and vigilant, always about his Master's business.

XIII.

This interests us very much; we claim to be Europeans. It was our pagan homes which were transformed by Christianity.

I confess, however, to taking great pride in the barbarians, who were the avengers of God upon Rome. As likely as not I have some of the wolf's milk still in my veins; be that as it may, my barbarian blood is set boiling when I reflect upon the debt that modern civilization owes to the German women, who were notably worth the price paid down for them by their husbands at marriage. After spending a great length of time in rummaging the dusty iniquities of the early history of social life in Southern Europe, I am glad to take to the woods where womanhood was more highly honored and more worthy of

it; there being no other old-time people who put more honor upon their mothers, their sisters, their wives, and their daughters, than the ancient Germans and our Anglo-Saxon ancestors. It is hardly possible that ancient analysts were all mistaken in attributing to the woman of Northern Europe a fierce and masculine spirit in the day of battle. I can well believe it. The heroic races of the north of

A CHINESE CHRISTIAN FAMILY. — THOMSON.

The impression given in the text is doubtless too dark, — at least, the author fears so; he wishes, therefore, to make prominent the testimony of Prof. R. K. Douglass that there is a vast deal of quiet, happy domestic life in China. By the courtesy of Missionary Thomson there is presented the photograph of one happy Christian home, in which all the members but one are communicants in the Protestant Episcopal Mission Church, Shanghai.

Europe had mothers and wives worthy of them. Not otherwise would it have passed into a mediæval proverb, — "As fierce as an Englishman."

XIV.

As to woman's recognition by Christian law, it is likely that Charlemagne made the first public avowal that what a government was for, was the protection of the weak. He claimed to be the friend of the friendless, taking to himself the guardianship of widows and orphans. Little by little, in the on-passing ages, the position of woman before

the law has been improved, and the disabilities still remaining will be soon swept away.

As a point in history (outside the Christian Church which always had a roll of noble women of pronounced character who were leaders in the world of charity), the feudal period was a distinct advance in what was most honorable in womanhood, when compared with the riot-

CHILD LIFE IN PEKIN.

Mrs. Jewell picked up these children off the street, to have their pictures taken for the children who read this book.

ing and relatively lawless generations that followed the fall of the empire. The part taken by women in Central Europe in the practical management of affairs at this time, was matched by no precedent in the classic lands of the South.

There can be no doubt of the great influence of chivalry[1] in according to womanhood the meed her due; nor can there be a doubt that

[1] It is impossible under the limitation of these pages to allude more fully to this topic, so attractive and so voluminous in its literature. Mr. C. L. Brace, in *Christi Gesta*, New York, 1883, has a very interesting *résumé* of the points most pertinent.

chivalry at bottom was an offspring of Christianity, as Christianity appeared to the German temperament.

As to woman's position in Christian lands to-day, it is assumed that the reader is so familiar with the points that they need not be rehearsed here. Incidental allusion is, however, made to it in the treatment of certain topics in this book.

4. Christian Nurture.

I.

Neglected Childhood.

My brother, the philanthropist, comes to me and preaches a small sermon upon neglected childhood. Persistence in conscious wrong-doing, he affirms, permanently alienates the soul from that which is good; a child left to himself, according to the poets and proverbs of the nations, no more seeks the highest good than the fisher boys of Cape Anne take to their oars and lines before daybreak, mainly to "catch" the varying tints of the morning on cloud and coast reflected upon the burnished sea.

My brother, the Turk, is vastly superior to my neighbor, the Christian, in one thing. He takes kindly to those useful philanthropists who spend their time in telling how to bring up other people's children; if he does not, then woe is me.

The Moslem women who bear and train children have that rank in heaven which is given to martyrs: so said the Prophet. The mother-martyrdom of the world is worthy the highest honor, even if the right training is hindered by environment. In no small part of the Turkish empire the old-time patriarchal system is still in vogue, which favors the grandmotherly and great-grandmotherly way of training children, but is inimical to the motherly way. Families of thirty or forty with one patriarchal head are not uncommon, in which a man's wife is almost literally the slave of her mother-in-law, and in which the children of the third or the fourth generation are liable to be neglected, or, rather, in which everybody is meddling with the training of everybody's else children. An American teacher, observing the changes wrought by an attempt, during a score of years, to introduce into the great Moslem empire the ideas of the Oriental Christ as apprehended by Occidentals, writes[1] that the old patriarchal system is yielding to the pressure brought to bear by such newly married people as are hospit-

[1] April 27, 1894.

able to the new notions; so that now, in their neighborhood of the central point for distributing Occidental ideas, usually a Christian school, the match-making young people forsake father and mother, and, setting up for themselves, train their children to suit their own ideas.

YI CHIONG CHIK.

The bridegroom in the first Christian marriage ever celebrated in Korea. He was educated in the Presbyterian Boys' School; he is now Dr. Vinton's helper in medical evangelistic work in Seoul.

Mr. Stanley Lane Poole, to whom the Moslem world is so greatly indebted for laborious years in expounding their faith and customs and history, has edited a very curious book entitled *The People of Turkey*. It was prepared by the wife and daughter of a British consul who resided here and there in the Turkish empire during twenty years. It is not a missionary book. It is not only written from a secular standpoint, but edited by the most favorable Turkish critic in Western Europe. I quote the language of this book, with slight modifications and rearrangement, for the sake of connected statement and clearness upon the point in hand.[1] The citation relates not so much to the great mass of the people as to the higher classes, the leaders in social life, and those through whom the government is administered. It appears that, so far as concerns the child training of the higher classes, a sedate deportment — for which the Turk is famous — is expected in the presence of his father and of guests; but the formation of moral character is left to childish impulse, directed by menials and slaves.

In those early years spent at home, says this English matron, when

[1] *The People of Turkey*. London, 1878. *Vide* Vol. II, pp. 153, 160, *et al.*

the child ought to have instilled into him some germ of those principles of conduct by which men must walk in the world if they will hold up their heads among civilized nations, the Turkish child is taught only the first steps towards those vicious habits of mind and body which have made his race what it is. Each boy of the better class of families in Turkey has a *dadi*, a slave girl, to care for him from infancy; often an evil use is made of this intimacy. Besides, there is a *lala*, a male slave who has the oversight of both sexes when out of the harem. He takes them into the servants' hall, where the most obscene jokes are played upon them, and where the conversation is most revolting. Out of sight of their parents, and in the company of menials, they have no restraint placed upon them in the use of the most licentious language. There is no reserve of language observed by their elders before young girls.

To recur to Mr. Lane Poole's *Studies in a Mosque*, he says,[1] "It is the sensual and degraded view of woman that destroys to so great an extent the good influence which the better part of the teaching of Islam might exert in the East. So long as women are held in so light an esteem, they will remain vapid, bigoted, and sensual; and so long as mothers are what most Moslem mothers are now, their children will be ignorant, fanatical, and vicious. . . . It is quite certain that there is no hope for the Turks so long as Turkish women remain what they are, and home training is the initiation of vice."

It is on this account that *philanthropists*, at their own charges, and entirely in a fraternal spirit, have sent into various parts of the Turkish empire a considerable number of well-educated men and women to give pointers in regard to the way to bring up children; almost any way different from that which is in vogue now. It is found by these amiable ladies and gentlemen, who are not intermeddlers, but who mind their own business closely,— the business of carrying wholesome humanitarian ideas from country to country,— that the home training is the starting-point for a renewed national life. It is not looked for that it can be done in a day. The foundations are laid in the kindergarten. "If we can have mothers," says Miss Shattuck, "who had a girlhood, and have been educated, then we will straighten out the crooked and intensify the right, till all is complete and beautiful." This is, I am sure, a sensible thing to do. Nor is it visionary. It has been so far done as to show that it is practicable.

Chief among the factors relied upon is the introduction into the home life of the Christian idea of God. "When the living God is continuously invited to dwell with any household," says one who had

[1] Page 108.

A BRIDAL PARTY IN PERSIA. — Dr. Bradford.

watched the process, "everything is changed. Husbands begin to be considerate of their wives and wives of their husbands. Children are trained for God's service and that of their fellow-men. . . . Hands before actuated by indifference, if not cruelty, now reach out on all sides in helpful ministrations. The sick and the poor are sought out and visited; medicines and comforts are procured."[1] This course of philanthropists, who have traversed several thousands of miles in order to be in position to do this, astonishes the natives: "Who of our own ever so cared for us before?"

AN EGYPTIAN WEDDING PARTY.

A *New Zealander*, who became a Christian, stated that his father devoted him to evil spirits before he was born, and that, from his earliest memory, his father perpetually thwarted his ordinary struggles for food in order to anger him, and that he compelled him to steal his food, and taught him to cherish anger and revenge, and told him that he must be a murderer. In the Sandwich Islands, before the introduction of Christianity, a child's earliest and latest teachings comprised careful instruction in "theft, lying, drunkenness, riots, reveling, treachery, revenge, incest, lewdness, infanticide, murder."[2] Is it any

[1] Mrs. Montgomery of Marash. *Life and Light*, Sept. 1892.

[2] J. J. Jarves' *History of the Sandwich Islands*, page 96. Boston, 1843. Mr. Jarves was a resident at the Islands, 1838–1849, and after that, for some years, he represented the government in the negotiation of treaties with the United States and other foreign governments. His book offers, from a secular standpoint, a very good exhibit of what the Islands were before being Christianized.

wonder that the philanthropists, who lived only to intermeddle with other people's children, made a start for the Sandwich Islands and for New Zealand? They arrived and inserted a few new ideas into the heads of the natives, and the home training was at once much modified and improved.

It would be wearisome to wander further among the non-Christian homes of the world, nor will we do so, save in two paragraphs upon *India* and *China*.

LIFE IN THE ORIENT.—VANQUELIN.

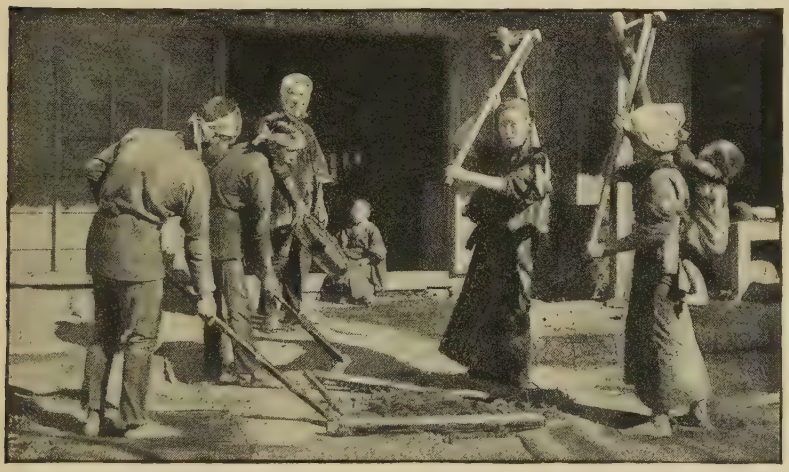
The Brâhman boys are taught their religious system from infancy, the ceremonies beginning at thirteen days old. At the end of six months, of two years, of eight years, there are other ceremonies; the sacred thread being worn at eight. Aside, however, from certain rites of worship, it is testified by good witnesses that no attempt is made by average Hindu parents to form the character of their children. The idea has not occurred to them. The parents are affectionate, but their theology is wrong. They think of sin as related to the omission of rites and dues. Lying is praised as precocious.[1] Mrs. Schnarré, of Palmacottah, who established the first English boarding-school for girls in India, was told by one of her patrons, in 1823, that all the learning the native girls required was to make a stylish salaam, to keep caste, and to deceive; she so often heard the mothers boasting of the clever falsehoods told by their daughters.

Not a bad country that for introducing new ideas.

When I conversed with a well-read business man in regard to ances-

[1] Bishop Thoburn's *India*, p. 365.

tral worship in China, he said that he should think the children ought to worship their parents for not killing them; this applies to the girls. The official ancestral worship is, however, performed by the male sex: upon which Dr. Yates[1] has said that "the filial duties of a Chinese son are performed after the death of his parents," and that "of all people of whom we have any knowledge the sons of the Chinese are the most unfilial, disobedient to parents, and pertinacious of having their own way." If the brethren who superintend the training of other people's children go to China, it must, then, be their scheme to persuade the



MILLET THRESHING IN RURAL JAPAN.

sons to begin to worship their ancestors while they are alive. It is, however, to be said that the filial principle so protects the honor of the family as such that the debts of the father are paid by the son.[2]

II.

Child Training in the Christian Home.

The Home is a divine institution. It is guarded by God's law on every side. The propagation of the human race is allowable only through regularly constituted families. The seventh commandment and the fifth are the defenses God sets up to protect the home. And

[1] In an address at the General Conference of Protestant Missionaries, Shanghai, May, 1877.

[2] *Missionaries in China*, p. 47. By A. Michie. London, 1891.

the reason for this is that the family may be managed for God; that none may be born into the world who may not be in the way of religious training. In an ideal Christianity the cradles are as truly consecrated to God as the cathedrals.

The father and mother are, under God, the builders of the son's character, although the college and the senate may temporarily have credit for it; much as a king in the old time was credited in stucco with the building of a massive monument,— till time effaced his name, and left that of the mechanic whose symbol was cut in the rock below. There is nothing nobler than the self-sacrifice of a capable woman who devotes herself for years to forming that character which is born after the child.

MRS. CRAIK, AUTHOR OF *JOHN HALIFAX, GENTLEMAN*, AND HER STEP-DAUGHTER.

Dr. Vincent has told us the story of his mother:[1] "For fifteen years it was my mother's invariable custom to take the children into her own room after the regular Sabbath even-song and the service at home which I have described. In the darkness, in the twilight, or in the moonlight we followed her. And there, seated together among the shadows, she would talk in her tender way about eternity and duty, about our faults as children, her anxiety about us, her intense desire for our salvation. She insisted upon the ethical side of religion,—patience with each other, cheerful obedience to father, carefulness in our speech, honesty in all things. She recalled incidents of recent occurrence, — quick words, signs of selfishness in the lives of her beloved children, which grieved her and made her

[1] *My Mother*. By Bishop J. H. Vincent. Chautauqua Press, 1893.

anxious. Then we knelt together and she prayed. Out of a soul burdened with sorrow for her children's defects, out of a soul filled with the burning love of God, out of a life self-sacrificing and heroic and consistent, came those wonderful appeals in behalf of her children."

I do not remember when it was otherwise in my own early home; except that it was often on a week-day night, and my mother invited each child separately from others. This was the home training of several children.

Raphael thought of his mother when he was painting Madonnas, and her features modified the faces he made from his models. It is, however, a Christian mother's chief joy to point her child to God, rather than to indulge in mere ancestor worship.[1]

WILLIAM E. GLADSTONE AND HIS GRANDCHILD.

[1] NOTE RELATING TO THE TWO PAPERS NEXT FOLLOWING.

There can be no better illustration of the principles of child training which obtain in our best Christian homes than that found in the brief articles next following, which exhibit character owing much to Christian heredity and formed by the discipline of Christian nurture.

As to the second paper, it is proper to say that it originated in a conversation in Dr. Cook's study. It appeared that he owed to his home training on Lake George that susceptibility to the influence of the noblest men of the age, which led him to bear about with him the twelve photographs alluded to. I found that some of his college teachers were held by him in great reverence, and that he had added to their photographs those of other eminent men who had great weight with him in his student days. He called them his Jury, whom he took with him on all his travels. It appears that his father was the foreman of the jury.

5. My Early Home, and what led me to take the Course I have pursued.

By Mrs. Mary H. Hunt,

National Superintendent of the Department of Scientific Temperance Instruction, W. C. T. U.

My parents had a high ideal of the Lord's work. I was born of people anxious to make the world better;[1] if any were doing wrong, anxious to lead them to do right. As a child, I wanted to preach. It was with regret that I thought of myself as a girl who might not become a preacher. I did not let any one know it, but when I was seven or eight years old, I used to go into the woods, and stand upon the stones in the brook, under the overhanging trees, and preach to the brook.

With what earnestness my father used to pray for missions. He was eloquent, I could feel it in his prayers. In my trundle-bed with my sister I was awakened by hearing him pray, as he kneeled with mother at the bedside. He prayed for his daughters, that they might be good women and help bring the world to Christ. I have felt under bonds to make that prayer good.

I had a well-defined Christian experience when I was a little child; but some twenty-five years ago a much deeper spiritual experience. Then I could not hear the prayer — "Thy Kingdom come" — without a thrill. And I asked myself, — What will the world be when God's Kingdom is set up? I felt a great hunger to do more to bring in God's Kingdom.

As a teacher, I was before my marriage a professor of Natural Science. It was this which led me to think of what alcohol was doing to hinder the Lord's Kingdom. When my son was in the School of Technology, I aided his chemical studies. In looking up alcohol as a reagent, I investigated its physiological effects. This led ultimately to temperance education for schools.

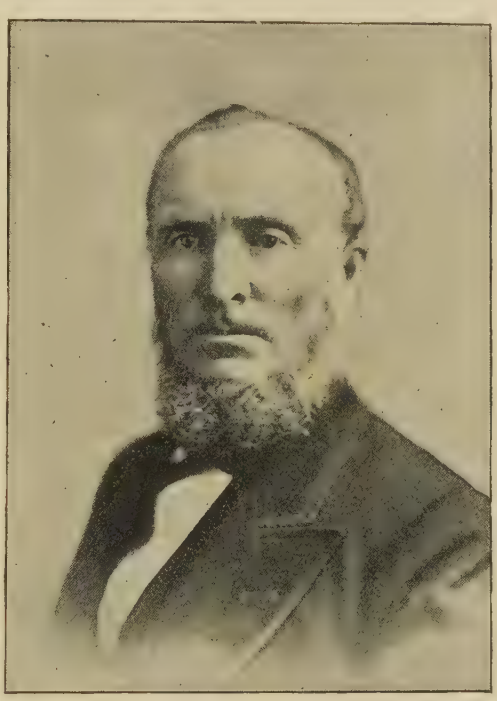
[1] Mrs. Hunt's remarkable life work is referred to in Book VI, Part Third, Second Chapter. Her mother was the descendant of the Rev. Peter Thatcher, one of the early Puritan pastors in Boston. Her father was Mr. Ephraim Hanchett, so well known as a manufacturer in Connecticut.

6. My Jury.

By Joseph Cook, LL.D.

In the itinerating of the Boston Monday Lecturer, I always set up *my jury* as soon as I reach my room at the hotel, — twelve photographs upon the mantel.

They have been my companions during ten years; and I often ask, — What will my *jury* think of what I say and do? If the twelve agree in giving me advice, I always follow it.



WILLIAM HENRY COOK, FATHER OF JOSEPH COOK.
Ticonderoga, N.Y., 1812-1885.

I. Gladstone, the foremost statesman of the English-speaking world; a Christian also with superb spiritual as well as noblest intellectual equipment; a far-sighted reformer whom the centuries to come will revere.

II. Park, the chief theologian of America in this generation; of natural endowments fitting him for eminence in many departments of intellectual activity; a prodigiously acute metaphysician and the prince of preachers; my teacher in theology during twenty-five years.

III. Carlyle, that many-sided man, who used more effective English than any other writer since Milton and Shakespeare; if not a good New Testament Christian, he was a good Old Testament Christian; a soul of flame very kindling to me.

IV. McCosh, the philosophical internationalist, a preacher in Scotland, a professor in Ireland, with a great career as President of Prince-

ton; a Christian philosopher, whose *Intuitions of the Mind* has been of large service to me, in the study of self-evident truth.

V. Agassiz, in some respects my most influential teacher at Cambridge; my inspiration in the study of natural science, a devout theist, the power of whose life I felt in its relations to a Christian faith.

VI. Bryant, the poet, of nature as well as of patriotism, and withal a man of affairs who ennobled journalism and did much for the civic life of America.

VII. Lowell, the poet, the statesman, who had great influence upon my college life at Harvard.

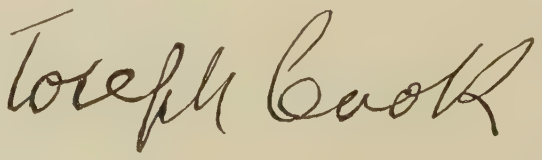
VIII. Emerson, himself and no one else; a pillar of theistic fire; in many respects the greatest poet of his generation in America, not in form but in substance; he described himself as a Christian theist, and said that the word "Christian" must not be left out, for to leave that out is to leave out everything.

IX. Edward Everett, the finished rhetorician, and a patriot, timid but true; a name of much weight with me in my college days.

X. Wendell Phillips, a flame of holy fire in the field of reform; a continual inspiration to me during his life, and perhaps more than ever now.

XI. *My father*, who made me an abolitionist and a temperance advocate; a great reader of strong books, such as Bishop Butler and Jeremy Taylor; a man of fine unconscious poetic sensibility; an officer in the Baptist church, but no sectarian; a public-spirited citizen of great nobility, soundness of judgment, and force of character; naturally eloquent, and who might have been a much better public speaker than I am, or shall ever be.

XII. Bismarck, the foremost statesman in Europe during my first visit to Germany; the builder of the German empire of to-day; a man of blood and iron, but with more tenderness than he is given credit for, and of commanding generosity as well as justice; the Thor's Hammer of our day.



BOOK IV.

CHRISTIANITY IN ITS RELATION TO EDUCATION.

ON THE CAM

BOOK IV.

CHRISTIANITY IN ITS RELATION TO EDUCATION.

I. Christian Ideas quicken the Intellect.

THE dog-trainers, the stock-breeders, and even the bird-fanciers of the world are all wrong, and have been for ages, unless the Christian theory for schooling the barbarians of the globe is right.

Adam and Eve apparently made a mistake on Cain; they did not begin early enough in teaching him the Commandments. The child of pious parents lapsed into barbarism.

Neglect of righteous progeny and the care of pagan infants are both certain methods, efficacious in producing degradation or elevation of moral and intellectual character.

The law and the prophets of modern education hang upon these truths. The ancients made the experiments needful for deducing these maxims.

"Every man for himself" is savagery. Society is essentially meddlesome. The civil state implies compromise, the giving up of personal rights for the general good; and the majority, or the strongest, compel the minority, or the weakest, to yield to the rules set for the good of all.

The most progressive part of the world, however, long since made up its mind that the combined strength of civilization, even with its individual privations, is better than personal isolated prowess in the struggle for existence. It has, therefore, been accepted for ages that the right to meddle with the bringing-up of children pertains to the state.[1]

Looked at in a broad way, education is little else than an attempt to accumulate culture, age after age; to put each new generation into possession of the knowledge of the ages preceding, and also to discipline the mind of youth so as to facilitate the discovery of new truth.

[1] The Lacedemonians preferred to give a hundred men as hostages to giving fifty children, lest the youth lose the discipline peculiar to their native land. Sultan Amurath I., in 1360, formed the janizary soldiery from young Christian captives; a band for a long time recruited by a tribute of young men, regularly gathered from conquered Christian territory. The youth so trained became more fanatical than born Turks.

I.

In its relation to the general topic of this book, it is to be said that —

(i) the fundamental ideas of Christianity in regard to God and to man, and their standing toward each other, have led its followers to make more of education than any other religious faith in ancient or modern times;

(ii) or if it be said that other systems, like that of Confucius (less of religion than of intellectual and moral cast as related to government),

THE TEACHERS AND NORMAL STUDENTS, GIRLS' TRAINING SCHOOL, MADURA. — JONES.

There are two hundred Christian girls in this institution, which is located about two miles and a half from the city of Madura. The school is of college grade, fitting pupils for university examinations. It is the only work of its kind in an area as large as the state of Massachusetts, containing a population of two-and-a-half millions.

have given great prominence to educational methods, the discipline Christianity has offered has been more favorable to the progress of the race than the Chinese, in that it has been more hospitable to new truth;

(iii) and in the effort to win the world, Christianity has given to education a prominence not rivaled by any other scheme of religion or philosophy.

No well-informed person will claim otherwise. Whatever may be said of the early wisdom of Veda teachers, of Gautama, of Confucius, of early and recent Arabian lore, it is true that India and China have never sought to carry their systems into other lands, and the present stage of mental development in Buddhist and Mohammedan countries when compared with Christian lands is proof that in intellectual progress Christianity has favored the race as such more than other systems.

II.

As to the leading ideas of different systems in regard to God and man and their mutual relations, as a motive for making a great deal of the education of youths: —

(*a*) The Confucianists are practically "without God in the world," there being only an annual imperial worship in behalf of the people, the nation at large worshiping their ancestors and heroes, and indulging in Taoist or Buddhist rites; and the conception of immortality has so little practical relation to life under the Confucian philosophy that life is cheap in China, and the life of girls too cheap, — and as to their education, of which they are justly proud, the girl has never shared with the boy.

(*b*) The Buddhist has no God; and the Gautamic abandonment of society as such for a monastic method of escape from its evils has not favored the education of the masses, and the doctrine of transmigration has not emphasized intellectual development.

(*c*) The Brahmanical system has been notoriously inimical to the mental development of nine-tenths of the millions of Hindus, led to it by their theory that the Brahman is the representative of deity, and that the lower castes have no rights except to do what they are told or permitted to do by their superiors.

(*d*) The Moslems have a religion easily satisfied by certain affirmations and rites, and an ideal that values lightly any other knowledge than that of the Koran.

III.

Without entering now into any comparison with other religions as to the schooling of youth, it requires but brief, straightaway reading to see in outline what Christianity has attempted in this line.

John Stuart Mill[1] really uncovers the motive of Christianity in all ages and all latitudes when he says that, historically, the education of the poorest of the people was based on the Protestant theory that every

[1] *Essay on Comte*, pp. 112, 113. London, 1865.

man was held to be answerable immediately to God for his conduct, so that he must be in position to inform himself.

The Mosaic Law established a system of education thirty-three hundred years ago.[1] Popular knowledge of reading and writing, and of whatever pertained to citizenship was more generally diffused among the Jews than it has ever been in any nation since, till within recent times.

The domestic and social life of the early Christians was so disturbed by persecution that no systematic educational work could be undertaken, although there were Christian primary schools in the fourth

DR. WASHBURN AND THE THEOLOGICAL CLASS OF 1890, PASUMALAI COLLEGE. — GUTTERSON.

These students represent the second or third generation of Christians in India, — reliable, trustworthy men.

century.[2] The learning of Greece and Rome was never for the common people, but there were academies for those training for public life. The early fathers of the Church availed themselves of these schools. The Emperor Julian[3] forbade Christians to teach the Greek classics; he said they might expound Matthew and Luke. "Keep to your ignorance, eloquence is ours; the followers of the fishermen have no claim to culture." Gregory the Great[4] seemed to be much of the same mind when he wrote to a bishop: "My brother, I have learned that

[1] Deut. 6:7, 31:9–12, 33:10; Neh. 8:5–8; 2 Chron. 17:8, 9. *Vide* also Edersheim's *Social Life of the Jews.*

[2] Guizot's *History of Civilization.* [3] A.D. 362. [4] A.D. 540–604.

which I cannot repeat without pain and shame; — you have ventured to teach grammar. Learn how wrong, how horrible it is for a bishop to treat of things which a layman himself should ignore." The schools of Charlemagne did not greatly advance education, but he took pride in visiting those he established among the conquered Saxons, and berating the sons of the nobility for their indolence. Man of war that he was, he gathered up the heroic poetry of the people he conquered, but his son burned the manuscripts for rubbish.[1]

The education maintained by the monks and the schoolmen did not reach the common people, but Luther and Melanchthon laid the foundation of the modern German system, — the latter giving much time to the preparation of text-books. The Jesuits became the ablest teachers in Europe in the sixteenth century; they could not be surpassed. Popular education on the continent was greatly hindered by the Thirty Years' War. The Scotch parish schools flourished, but they were not free or universal.

The opening of the New World by English settlers opened a new educational era for the average man, Hartford establishing the first town school, and Massachusetts the first free schools throughout the State. The schools were of a low grade, being what the people agreed to have by their own vote; it was, however, the glory of the era that they could vote, and that they made the rudiments of education as free as the air to every child in the land.[2]

2. Our Common Schools and the Teacher's Calling.

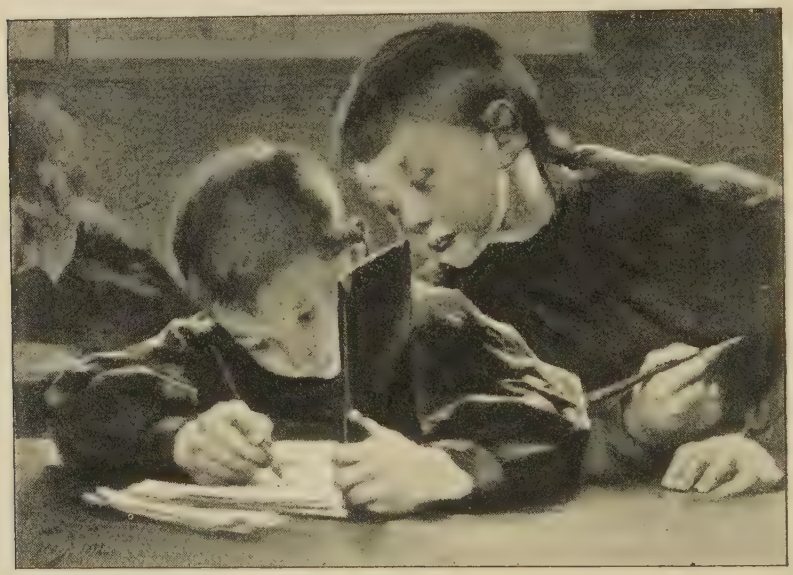
I.

The Common School system as it is to-day is the growth of less than two generations. What was once the privilege of the few has now become the right of all. Great masses of people have come to know that the general mental culture is for the advantage of the state, — "that the learning of the few is despotism, that the learning of the multitude is liberty, that an intelligent and principled liberty is fame, wisdom, and power."

[1] Baring-Gould's *Germany*, p. 60.

[2] It is, however, a mistake to think of these earlier American public schools as otherwise than poorly appointed. Dr. Nathaniel Bowditch attended a district school in Eastern Massachusetts a hundred years ago, where the only book in the building was a dictionary. In England, at the time of the American Revolution, not one in twenty of the people of agricultural districts could read or write. And only forty-three years ago (1851) three men out of every ten married in England signed the register with a mark only; and there were nearly a million children in England and Wales between the ages of five and twelve out of school that year.

"'Tis pedantry," says Emerson, "to estimate nations by the census, or by square miles of land, or other than by their importance to the mind of the time." "We are to think," says our imperial Choate,—who is to be here a thousand years from now with his magnificent phrases,—"We are to think of the pursuit of knowledge and mental improvement as mines of national riches wealthier than Ormus or Ind; as perennial and salient springs of national power; as foundations laid far below frost or earthquake, of a towering and durable public greatness."



COMPOSITION DAY.—JEAN GEOFFREY.

I have read[1] that in the Spice Islands of the East gigantic canari trees rise far above the nutmeg groves, stretching out their gnarled arms to protect them from the strong winds, lest their fruit be torn off before it is ripe; and everywhere from the carpet of green grass that clothes the floor of these groves of spice rise the enormous and uncouth canari roots, awkwardly twisting among the trees like knots of serpents; a fair emblem of the angular arms and the twistings and turnings of the law, by which the state protects our common school system.

Fourteen millions and a quarter of pupils are in daily process, during the major part of the year, of being made into American citizens, in more than four hundred thousand schoolrooms, each like a factory for

[1] Brickmore's *Eastern Archipelago*. New York, 1869.

the manufacture of character. It is a kind of industry which dwarfs everything else. A hundred and thirty-three million dollars a year are spent on it. There are four hundred and twenty-five thousand teachers, in number far outranking all other liberal callings in the land, who are engaged in this mighty work of carrying out a great national policy by which to gain a controlling influence in the affairs of this globe.

II.

It is impossible, when this vast machinery is once set to running on a continent, to stop it. It creates that public sentiment which gives to it a greater and greater power, and it constantly gives an increasing importance to the teacher's profession, which has already shown itself competent to answer the calls of the twentieth century by the amazing improvement made in the nineteenth in school methods and appliances.

Instead of basting the pupils, as in the days of Augustine and Luther, to say nothing of the Eatonian classes in Harvard College, the wild Arabs of our artificial deserts are now treated with hot lunch, as in the Parisian schools.[1]

Wesley worried more over the pupils in his Kingswood school than he did over the rotten eggs and filth flung at him by the enlightened British public in his day. "They ought never to play, but they do every day; yea, in the school." But nowadays they teach children to work by teaching them to play somewhat systematically, as in the admirable Shaw schools, at a cost of thirty thousand dollars a year of private benefaction. We live in a new age. The paintings, the statuary, the music, which have tickled the taste of luxury, are now the gifts of the public to the poor, in the endowment of education for the common people.

There were no children in Greek art, says Ruskin. The world's ideal has changed. It has been changed by the Christ-child. The mediæval and modern art portray higher moral ideas than the art of the ancient pagan peoples; the Virgin, not Venus, the glorified martyr instead of the gladiator, and the Last Supper in the place of a bacchanalian feast.

We live in a new age, the age of a glorified childhood; or, more

[1] St. Augustine said that he learned to pray by praying that he might not be whipped at school; though small, crying with no small earnestness. Luther lets a little light into the centuries of childhood sorrows by reporting, some twelve hundred years later, that the schoolhouse was a prison house, nothing there but violence. He was himself beaten fifteen times one forenoon for not being able to recite lessons which no one taught him. Palfrey says that the first head of Harvard gave the students twenty or thirty stripes at a time.

truthfully, an age in which it is literally true that there are several hundreds of thousands of the best-educated people in the world, those who have the highest moral ideals, who are devoted to the highest of arts,— who watch and wait, and work with all the zeal of artists in statuary,— with infinite delicacy of touch, seeking to shape to beautiful forms the character of childhood; as the sculptor stands dreaming over the ledge, till the palpitating marble quarry springs with life, —glorified saints or archangels rising like birds of the morning, or the Son of Man stepping forth from the tomb of the rock as on the day of the resurrection.

III.

The new scientific discoveries of the modern age have opened a new world of knowledge, an absolutely new world of education, within half a century. So rapid has been the new movement that there is much excuse if many have been caught napping, with their eyes not yet open to the changes of the hour. The recent discoveries in antiquities, in our knowledge of the history of China and Oriental countries, the new philology, the new chemistry, the new astronomy, the new physics, the new geological statements, the advance in applied science in the uses of steam and electricity, and the great change in the attitude of mankind, the relative mental flexibility and diminution of opposition to new things, — these indeed mark a new era of mental expansion.

This new work is fitly supplemented by new methods of organized popular education, by reading circles that cover a continent, and by university extension that gives to the average man the benefit of the ripest studies in many departments at a first cost of money by the million,— a new era indeed in the development of the mental culture of mankind.

3. The Relation of Christianity to the Higher Education.

I.

In its relation to the dominant thought to-day of the broadest and the most profoundly educated people on this planet, no other educational system bears comparison with that which has been built up in Christendom. In saying this I refer no longer to the schooling of the populace, but to those studies which have been pursued by relatively few,— the foremost men of the world.

Say what we will concerning hostility to new thought in ages past, the era of toleration has brought with it a reward peculiar to itself.

It has been connected in no small measure with more correct ideas of the way this universe is put together than have prevailed in non-Christian countries. The lack of a popular apprehension of a personal God in China and in Buddhist lands, and in the confused Brahmanical nations, have left Asia, in the main, at a disadvantage in the formation of good working hypotheses for studying the facts of the universe. The very groundwork of Christian thought in regard to the Creator has been such that the orderliness of creation at all points has more easily suggested itself to the thinkers of Christendom; so that great progress was made at once, as soon as they were left free to think, by relatively peaceful years, free from great political upheavals, and free from the hostile demonstrations of theologians who had made the mistake of supposing themselves mouthpieces for God.

II.

So powerful has been the religious sentiment in Christendom that the hundred thousand university students in the Europe of to-day are for the most part attending institutions founded primarily by the Church and for the Church. As an illustration, take Oxford.

A detailed specification of the fundamental statutes of the following colleges shows a distinctive religious intent.[1]

COLLEGE.	FOUNDED.	COLLEGE.	FOUNDED.
Merton	A.D. 1274	Lincoln	A.D. 1479
Balliol	1282	Magdalen	1479
Exeter	1316	Corpus Christi	1517
Oriel	1325	Brasenose	1521
Queen's	1340	Christ Church	1532
New College	1400	Trinity	1554
All Souls'	1443	Wadham	1612
St. John's	1555	Pembroke	1629
Jesus College	1571	Worcester	1714

It is a mere matter of painstaking to make up a similar list relating to Cambridge, Edinburgh, and the leading universities of the European continent. The number of such schools in Germany is due to the former division of the country into petty states, each one with its own system of higher education.

It is easy to trace this in a new country. In American colleges, the distinctively religious foundations are eighty-four per cent of the total number. Nearly all the academies or fitting schools, before the high school era, were established by Christian money.

[1] Burgon's *Lives of Twelve Good Men*, pp. 496–501. London, 1888.

It is only within sixty years that the wealth of America, and the wealth of the alumni of the older colleges, has made possible the present development of Harvard and Yale, Columbia and Princeton. The work of Cambridge University in England was begun in A.D. 1109, by lectures in a hired barn; our Oberlin had, for one of its earliest buildings, the "Cincinnati," one story high, twenty-four feet wide, and one hundred and forty-four long, built of green boards and covered with slabs in the bark.

III.

These great schools are true to-day to their original intent. The motto of Harvard may well apply to them all,— *Christo et Ecclesiae.* They stand for the larger Christ, or the larger human conception of His work; they stand for the greater Church, or the broader, deeper, higher conception of the divine plan in all human life.

It is to be remembered in this connection that historically the clerical profession was the only educated calling in Europe. The medical and legal professions of to-day, the schoolmaster's service and the editorial function, were all carried on by the clergyman, so far as they existed in the earlier age. In the Old England and the New, the preachers were politicians. The State to-day is debtor to the Church of yesterday.

In that subdivision of work which characterizes the modern age, it is not needful for all men to be clergymen in order to fulfil the design of those who sought to endow education for Christ and the Church. The teachers, physicians, counsellors, jurists, statesmen, journalists, men of affairs, administrators, philanthropists of modern times, are but following a divine call in the larger apprehension of Christ and His beneficent work as applied to society, and that organized Christianity which insists upon practical righteousness in every calling.

Manliness in merchandizing, skill in healing, the protection of liberty by law, purity in politics, international right dealing, and friendliness to the average man, whether he be called a lord or a laborer,— these are the aims of the higher education in the modern era, aims reached through multifarious callings,— *Christo et Ecclesiae.*

An examination of the lists of alumni in the great schools of Christendom show them to have been great on every side in serving the Christian State, and in introducing churchly principles into the marts of business.

IV.

The most notable bit of Christianity in the educational line has been that remarkable discovery, within a few days, that women have brains.

The solemnity of the domestic annals of the classic ages in Southern Europe is relieved a little by the comical comments of Pliny the Younger upon the unusual procedure of the thing he commonly called his wife. She appears to have been a particularly bright woman, and she knew just how to make sure that she should not be divorced in a few minutes by her literary husband. "For, my compositions," wrote the astonished author, "she takes pleasure in reading, and even getting by heart. While I am pleading, she places persons to inform her, from time to time, how I am heard, what applause I receive, and what success attends the cause. When at any time I recite my works, she conceals herself behind some curtain, and with secret rapture enjoys my praises. She sings my verses to her lyre." He looked upon her with curiosity, and with such affection as a frog-blooded Roman could bestow upon one who was at best but a freak of nature.

Nine generations ago a young woman was stoned in France, upon the decision of four learned gentlemen that it was demoniacal work for her to learn to read; a boon which she had requested of a provincial statesman of some repute,— her father.

There is no one now who doubts the mild insanity of Lady Jane Grey[1] in reading Plato in Greek, when all others in the household were out having a good time in hunting after rabbits; at least, it never entered the Puritan pate or crept into the crown of the Cavalier that women should be educated. Even the Pilgrims of New England, for a century and a half, did not allow girls to go to school, except at seasons when the boys had no need of the schoolhouse.

If, therefore, a little later, I allude to the untutored condition of women in China, I trust that the Christian reader will maintain his meekness, and let fall the stones he intended to sling into the land of Confucius.[2]

[1] Ascham's *Schoolmaster*, in "Essays on Education, The Schoolmaster," Vol. I, pp. 39, 40. It was first printed in 1571.

[2] Will not some of the men who have become rich *by not giving to women's colleges*, remember to endow the North China College at Tung-cho? It is a place where young Chinamen study Western science and the religious ideas of the Occidental world, to fit themselves for making known these ideas to their countrymen. Thirty years of work have prepared the way for it: there being fifty pioneer laborers at seven strategic points amid thirty millions of people who use this collegiate work for the special training of native workers. The graduates are engaged in distinctive Christian service, living in mud houses upon $1.33 a week. The sum of seven thousand dollars toward beginning this building was the gift of Professor S. Wells Williams of Yale College, — money earned by the sale of his Chinese-English dictionary. The means of housing the students of to-day is sorely needed, they being at this hour crowded into quarters literally more pinched than penitentiary cells. If the great destiny of China is to be changed by the introduction of Christian ideas, it will be needful for somebody to put up the money for establishing the fundamental educational plant.

4. The Attitude of the Higher Education toward Christianity.

I.

John Stuart Mill, in referring to the debt of the intellectual development of Europe to Christianity, speaks of the sharpening and strengthening exercise of the understanding in the great religious truths.[1] As a matter of history, it was so. Upon the other hand, Christianity stands indebted to the great modern scientific discoveries, and to the men who have made them, for the ability to show forth the things of God in a more reasonable way.

A guide-post is not a gridiron: everything to its function. The Bible was not intended to teach chemistry. Our sacred historic books had to be so stated as not to seem unreasonable to the age in which they were written, else they would have been lost to the world as rubbish three thousand years ago. The Israelites in the wilderness, who made such a fuss about quails, would have gone stark mad if Moses had said anything to them about protoplasm. And, on the other hand, we shall go altogether mad in this age if we do not learn that as a rule God governs the natural world by law and not by miracle; and for this discovery we are indebted to modern science.

He who dogmatically refuses to inquire into God's self-revelation in nature is not likely to be bright in the true meaning of the Bible texts; and stupidity injures at least the bigot, if not the cause he would defend.

It is, however, to be remembered in this connection, that the working hypotheses adopted by scientific men often prove to be as stupid as the blundering remarks made by startled theologians. It was some seventy odd years ago, 1820, I think, that the French Academy gravely announced that there were fourscore geological theories that were all against the Bible. The poor things all died in forty years, not one weak-limbed theory being left to totter about in 1860. Heine tells a lovely story of an accommodating ghost in the Thuringian forest who sought to disarm the fears of unlearned people by taking off his skull and showing them how empty it was. The skulls of those sceptical Frenchmen had nothing in them to scare the modern age.

The late Professor Henry, at the head of our Smithsonian Institute, reported that he knew of only one infidel among the scientific men of America. When, a few years since, the British Association for the

[1] *Essay on Comte*, p. 113. London, 1865.

Advancement of Science met in Montreal, it was found that instead of being unbelievers, three-fourths of the members present were professing Christians, and they held a daily prayer-meeting in connection with their sessions.

There is no college in this country that is avowedly infidel. And taking the universities of Europe as a whole, there is a strong Christian influence, both in Great Britain and on the continent. When Henry Ward Beecher remarked that He who had ruled over priests and kings for ages was likely to rule over laboratories and lecture rooms, he might have counted as Christian nine out of ten of the Professorial Chairs, at least in New England. The proportion of Christian students in our American colleges stood at twenty-six per cent in 1830, and at fifty-one per cent in 1880. The ratio was somewhat higher in 1890. Four out of every five of the undergraduates of America to-day are in colleges conducted by so-called evangelical churches. The higher education of Modern Christendom maintains a friendly attitude toward Christianity.

II.

The studies in natural science run along a narrow line, and they in no way effect the general ground upon which Christianity rests. Square dealing in presenting the truth is enough for well-balanced students; an unfair, one-sided representation by preachers and teachers, who are experts in dodging difficulties, is of no avail in dealing with educated men. The broadest-minded and the most thoroughly disciplined students recognize a spiritual faculty in man as distinctly as they recognize man's aptitude for scientific studies.

Sir Isaac Newton was no fool, even if he regularly gave away money for the distribution of Bibles, long before the day of the Bible societies.[1] Sir Humphry Davy was no fool, to prefer, of all things he might choose, a firm religious belief. Michael Faraday was no fool, whose last public act was to officiate as the deacon of a small congregation at Aberdeen. "Eye hath not seen," was the text he quoted, covering his own views of the future state, "neither hath ear heard, nor has the heart of man conceived, what things God has prepared for them that love him."[2]

If the most thoroughly equipped scientific students of the nineteenth century were not pronouncedly Christian in belief and life, then we would throw Christianity to the dogs in the twentieth century. But since it is true that Christianity is the one religious system on this planet

[1] The late Professor Pritchard, F.R.S., of the Astronomical Chair, Oxford.

[2] Related by Professor Pritchard at a recent Bible Society anniversary at Oxford.

that has devoted itself to educating the common people, so that every man can intelligently perform his duties to God, who holds him to a personal responsibility; and since Christianity, through its freedom of thought, and the discipline of the mind upon the highest themes ever considered by man, has favored the discovery of the great laws which underlie the creative acts of the universe; and since God's self-revelation in nature, in history, in conscience, and in the Bible, are in substantial agreement, or believed to be sufficiently so by the major part of the most highly educated minds in Christendom, then we will not only let Christianity stand during the twentieth century, but we will tell the neighbors about it, in China and in India and in the isles of the sea, — that God so loved the world.

III.

Christianity is no hypothetical scheme with an If. It is based upon facts ascertained by evidence of such a character as to win assent; evidence that allows no more doubt than the verities that constitute the very framework of civilization. The chief justices of the United States have been Christians; from a judicial standpoint they judge Christianity to be true, by the rules of evidence they use every day.

Since points made by the jurist rather than the theologian are of peculiar worth to men of affairs, and since even the briefest statement of them presents considerations new to some who are little accustomed to examine the foundations upon which all modern society reposes, I am led to present, as the close of this chapter, a brief synopsis of the central thought of a lecture given by the Hon. Edward J. Phelps, LL.D.[1] before the Yale Divinity School, soon after his return from the Court of St. James. It illustrates well the Attitude of the Higher Education toward Christianity. It might be called

A Jurist's Rules of Evidence applied to Christianity.

The rules of evidence established by the common law are founded in the highest philosophy of the subject, and have been verified by all the judicial experience of our race. Under these rules, when ancient facts, which depend upon the personal knowledge of witnesses, are in question and need to be determined, long after the witnesses and the circumstances that attended them have passed away, the lapse of time, when accompanied by general acquiescence in the truth of the facts on the part of those who would be interested to deny them, is taken as

[1] Late United States Minister to England; now Kent Professor of Law, and Lecturer on Equity and International Law, in Yale University.

establishing a conclusive presumption that they are true, not open to contradiction. Upon this principle rests the title to most of the land in the world, and, to a very large extent, the facts of descent and legitimacy, the validity of contracts, the existence of rights, and the determination of disputes.

The substantial facts upon which Christianity is founded are within the scope and effect of this indispensable rule. They depended, in the first instance, upon the testimony of individual witnesses, over whose graves many centuries have passed. To investigate upon extraneous evidence the truth of their story is long since impossible.

But for more than eighteen hundred years, that truth in its material particulars has been accepted and acted on by mankind almost universally, wherever it has been made known. While some have been indifferent to it, few have undertaken to deny it, though all have been more vitally interested in the question than in any other. Its public denial by any one conspicuous enough to command a hearing has made him more famous than he could otherwise have become. In the history of the world, it has been in all generations the most important factor, and has molded and controlled, as nothing else ever did, the conduct, the progress, and the destiny of the human race.

Time and the general assent of humanity have thus established the truth of the fundamental facts of Christianity. It is too late now to deny them, or to controvert them by cavil or criticism over evidence that has so long passed beyond the region of human scrutiny. And the Faith, so far as it depends upon the testimony of men, rests upon the same foundation that justice, experience, and necessity concur in according to all facts on which the rights of mankind repose, after the witnesses are gone.

5. Moral Education.

So much moral training as pertains to the two great laws of love to God and love to man is a vital part of the Christian scheme of education. Whether in the Higher Institutions or in Common School grades, insistence upon the Moral Law takes its place with the drill upon the Multiplication Table and the Earth's Measurement; the three R's, and also G for God and Geometry.

I.

The modern school laws formally recognize this.

"The attainment of knowledge," said Mr. Webster, who taught Fryeburg Academy, "does not comprise all which is contained in the larger term Education. The feelings are to be disciplined, the passions are

to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and pure morality inculcated, under all circumstances. All this is comprised in Education." If Christian education be less, it is not worth carrying round the world.

"These words which I command thee this day shall be in thine heart," was Mr. Webster's quotation in the Girard will case, "and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Suffer little children to come unto Me. Suffer little children to come unto Me." Then turning his eyes heavenward, he extended his arms: "Suffer little children to come unto Me. Unto Me — unto Me — suffer little children to come."

The rule made by Thomas Arnold, the foremost teacher of his age, was to develop in his pupils first the moral and religious principles, then gentlemanly deportment, then intellectual ability. If education be less than this, it is not worth carrying round the world.

Dr. Arnold's rule must have been exactly reversed by one of the brightest schools in America, when, three years ago, one-half the graduating class shocked their sunset city by cheating in their examination papers.

"The Bible is the best book of conduct," says Matthew Arnold, "and conduct is three-fourths of life." "Everything which is excellent in ethics," says John Stuart Mill,[1] "may be brought within the sayings of Christ." When Diderot,[2] one of the most famous of the materialistic philosophers of France, came to educate his only daughter, he astonished his neighbors by making the Hebrew books, the old and the new, a part of her curriculum. "I would not take the Bible from the schools," said our Lawyer Choate, "so long as a particle of Plymouth Rock is left large enough to make a gun-flint of."

II.

The philosophy of morality and the essential principles of Christianity find a place in the most advanced schools known to Christendom,

[1] J. S. Mill on *Liberty*, p. 91. London, 1859.

[2] One never knows in what limbo to place the divine heretics who rebelled against the enormities of the only Christianity they knew. Diderot advocated, in the face of a conscienceless hierarchy, such virtues as contentment in simplicity of life, pity for the unfortunate, and tenderness of spirit toward all men, and boldly, imprudently, assumed, in the face of a semi-ecclesiastical tyranny, that religious toleration and freedom of thought had a rightful, even if precarious, foothold on this planet, and that the rights of the common people were to be respected by kings. That he spent twenty years in hammering such lovely heresies into a dry encyclopedia was too much for the Royalty and the Church of his day, yet will he be honored for it till the end of time.

THE AMERICAN GIRLS' SCHOOL, AT ROME.—Burt.

when the pupils are most mature. These studies awaken the highest sentiments of which man is capable. Unless the inspiration of the most lofty life known to humanity is to visit the souls of youth who give years of training to learn to take the world at its best, unless their ears are attent to the harmony of spiritual worship, unless they are removed once and forever from the degradation of animalism as the leading characteristic in their lives, then education but whets an instrument for the destruction of all that is good and beautiful and true in human life.

III.

In America parochial education seeks in a small way to supplement any lack of moral training in the public schools; but, over-sea, parochial education by the Church of England has assumed national proportions, in its attempt to make good the public negligence, which occurred in the administration of the schools two or three generations since. Within seventy-eight years after the founding of their national educational society, the English Church paid out nearly one hundred and sixty millions of dollars, for elementary education, for the building and enlargement of church schools and colleges, and the maintenance of diocesan inspection, and the organization of schools.[1]

IV.

Religious schools, with Sunday sessions only, have been so universally opened in recent years that the system must now be considered as an integral part of Christian education as it is now conducted. Mrs. Trimmer and Hannah More, who gave the early movement so great an impetus, would have been amazed at the outcome; the world-pupils of those schools to-day far outnumbering the present public school roll of the United States.

This feature of modern Christian education finds advocates in a well-disciplined host whose least ambition it is to carry Christian education around the world; as if the Church of God might mother all the children who have no Christian homes to train them.

The notion is new to our German cousins, but the zeal of Miss Rupel and her committee of correspondence has gained for the idea such right of way that the pupils have doubled within three years.[2]

Those who sneer at the idea of changing the current of a neglected child's life by the instruction of one hour a week, have no adequate conception of that religious enthusiasm which furnishes to each pupil a next friend of a pious turn of mind. "I will be surety for him,"

[1] Official Year Book, 1889, pp. 159, 378, 565.

[2] *Vide* Address of Count Bernstoff in the Parliament of Religions, 1893.

quoth Judah. When a man like Stonewall Jackson, in his Lexington Sunday-school, was ready to stand surety for a boy's training, the devil made a stand-off.

Christianity has already planted in foreign parts seven thousand Sunday-schools, which enroll more pupils than the public school attendance of to-day in St. Louis and Chicago, added and multiplied seven times. It was President Finney's thought, that, in the millennium,

HOUSE IN BRISTOL WHERE ROBERT RAIKES OPENED THE FIRST SUNDAY-SCHOOL, 1782.

Mr. Raikes was the editor of the *Gloucester Journal*. After two years he wrote up the Sunday-school in his paper, commending the idea for general adoption. In 1785, a society was formed to establish such schools. At the outset teachers were paid at thirty-three cents a session. Gratuitous instruction was general, A.D. 1800. At the time of Mr. Raikes' death in 1811, there were 300,000 Sunday-school children in Great Britain.

"the entire Church will stand and take the infant mind, and cultivate it for God." That world religion will dominate the future which schools the world's youth. And the great teaching guild of Christendom has adopted the ideal of the Founder of Holyoke, who would have those who are to move the world "become more Christlike by loving little children."

PART SECOND.—ALTRURIA.

I. The Southern Cross.

The intrepid traveler, Mr. Howells, is related to Altruria as Mr. Stanley is related to the Congo. If his enterprising publishers had but given us a good map, it would have saved no small questioning as

HONOLULU CONGREGATIONAL CHURCH.—Emerson.

Built of dark gray lava stone.

to the latitude and longitude. Such far-away parts of the world are attracting now the more notice since eminent literary men have made even a brief abode in them. Mr. Stevenson's Samoa plantation has done much to advertise the South Seas. The Island World of the Pacific may yet furnish garden plats for literary gentlemen of some leisure. The cannibals there have become singularly tame.

To gentlemen of leisure it cannot fail to offer entertaining literary materials to note the contrasts in condition between the cannibal isles and the Christian. It is, however, inartistic to depict with realistic minuteness the savage life. It is left to plain and prosaic spirited

P. J. LIBRARY
K. C. K.

artists, like Paton, to go into these garden lands of the Southern Seas, and take the natives in the rough and transform them; then they can be looked at for literary purposes.

Mr. Paton, as a young minister in Scotland, said that his place there could be easily filled; in a true altruistic spirit he made up his mind to relinquish his city pastorate, and devote himself to the business of amending the cannibals. For this purpose he went to the New Hebrides, and before he left them he had the satisfaction of seeing fourteen thousand of them amended. If this is not humanitarian work, what is? Turn to, O dilettanti of the earth, and help in the business of making these delectable islands of the Southern Seas safe places in which literary gentlemen can study unique phases of life without danger of being devoured while doing it.

I.

The transformation reads like a first-class novel. Take Samoa, for instance.

Here was an English brother of a religious turn of mind, who, entering in to (the giving of) orders, directed his tailor to give his clothing a clerical cut. He would have made a very respectable shepherd of a British flock in no danger from wolves; and, ultimately, a Doctor of Divinity of a mild and scholarly dissenting type. But, instead, he took a fancy to going to the South Seas; he made it a matter of consecration, asking Almighty God to stand by him.

His setting out, indeed, was determined by his hearing that New Hebrides had killed John Williams: if that was their mode of treating Englishmen, he would help mend their manners. First touching at Samoa, he went on to his Hebridean mission, but was compelled by the savages to return to Upolu, where, amid a population of fifty odd thousand, he educated fifteen hundred of the Samoan youth, training them for Christian work. He maintained his students by their work on patches of land that were not buried by snow half the year. He worked during twenty years at Bible translation, several missionaries co-operating. Ten thousand copies of the book were paid for by cocoanut coin. The natives then went to rolling up contributions for the London Missionary Society, giving more than $5000 in one year.

And one of the Samoan students opened a mission among the five thousand inhabitants of Savage Island, four hundred miles from the nearest land; a coral mass a dozen miles in diameter and a hundred and fifty feet above the waves. The natives had kept off the missionaries during sixteen years, and they nearly killed John Williams before

his time. It is not only true that one out of every four of these savages is a member of the church, but it is also true that only six out of twelve hundred of these transformed thieves had fallen from grace within the twelvemonth of the last report; and their missionary collections average $1150 a year.

Life and property, says *Blackwood's Magazine*, are as secure in Samoa as in England, and a general system of education prevails.

I take pleasure in adding that the gentleman to whom I have alluded was made an LL.D. by some British college, in recognition of his work

BISHOP'S MUSEUM, HONOLULU.—EMERSON.

in the Island World, to which he gave little less time than Moses to leading Israel through the wilderness.

II.

It was John Williams, the iron-monger, who first introduced Christianity to Samoa. He concluded to differentiate his life from that of other men of trade in England by taking his hard good sense and practical aptitude for varied affairs out into the wilds of the Southern Seas. There he discovered him an island, and translated the New Testament into the native language, and made for them a new body of laws, and then by native help built him a ship, and enlarged his parish by winging hither and yon, everywhere putting new ideas into the heads

of the most influential of the islanders, and he became a martyr at forty-four.

Now I submit that this is good business to be in, and as worthy of remembrance as what was done by Moffat, the gardener, and Livingstone, the spinner, upon the Dark Continent. God bless the heroic blood of the average British islander. Christianity has done well by England, and England has done well by Christianity. The blood of an Englishman has heroic virtue in it, even when spilled in far-away martyrdom like Patteson's at Nukapu. For every one who dies up springs another to carry the triumphant cross still further.

III.

Pomare was the king of Tahiti, in the Society Islands, when the missionaries went there. He was singularly apt to learn. He was a principal means of subverting pagan worship.[1] The general break-up of idolatry followed, at the end of sixteen years of missionary work.[2] So vital was the hold which Christianity obtained on the islands, that when the English missionaries were driven away by France, the native pastors carried on the work during a score of years, and at the end of that time there were more church members than ever before.

IV.

When the Friendly islanders, who supposed that their earthquakes were produced by a Polynesian Atlas, who shifted the globe from one shoulder to the other, found out that they were probably mistaken, they reasoned at once that they might also be mistaken in idol worship. *They were led to this by native evangelists from other islands, before they saw missionaries from England.* There are now nearly ten thousand day-school pupils, with two hundred and fourteen teachers. There are thirty thousand regular attendants upon public worship, who raise $15,000 a year for religious work. The king turned out to be not only a fair preacher, but a good monarch, with well-ordered government. All this within the lifetime of many people still living who are not very old.

V.

Macaulay's magnificently phrased joke about the New Zealander who was to sit on the ruins of London Bridge and bemoan the flight of England's greatness may have set the Maoris to thinking, and a good many English people have moved to that corner of Polynesia and put

[1] Ellis, *Polynesian Researches*, Vol. II, p. 525. [2] *Ibid*, Vol. I, p. 265.

themselves in training to revisit London with a patronizing antiquarian air about them.

Three out of four of the aboriginal population are now members of Christian churches, two of the three in the Church of England.[1]

VI.

If we turn to *Melanesia*, or the Southwestern Pacific islands, near Australia, we find that like moral miracles have been wrought in the

ONE OF THE KANUHANUHA SCHOOL BUILDINGS. — EMERSON.

Built of dark gray lava stone.

New Hebrides, to which allusion has been made, in New Guinea, and in the Fiji group.

[1] "In more than three hundred islands of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. The missionaries of the four great societies have gathered four hundred thousand people under Christian influences, of whom a quarter of a million are still living, and fifty thousand of these are communicants." — Dr. Mullens, Corresponding Secretary of the London Missionary Society.

The A. B. C. F. M. has wrought north of the equator, and the three great bodies in England south, — the Wesleyan, the Church, and the London Societies. This work has been done within the lifetime of the people.

Dr. Inglis was a Scotch theologian of the old-fashioned type, who believed that his parish of thirty-five hundred in the little island of Aneityum, in the New Hebrides, ought to be damned, and that they would be damned, unless they should cut connections with the Hebridean and Loyalty cannibals, who killed, all told, no less than eleven missionaries. This was before the days of Dr. Briggs and our New Andover theology; Dr. Inglis went to the cannibals with the Assembly's Shorter Catechism, and brought them to terms. He had all the vim and pluck of our Senator Ingalls, and something of his rhetorical brilliancy. He went into the General Assembly of the Free Church of Scotland. He was told to be brief. Even the Scotch, who still want sermons with seventeen inferences, could not stand a prosing missionary. "Mr. Moderator, Fathers, and Brothers: there are three facts I wish to bring before the court. I place on your table the Shorter Catechism, translated into the language of Aneityum; this is my first fact. I place on your table the *Pilgrim's Progress*,[1] translated into the language of Aneityum; this is my second fact. I place on your table the Holy Scriptures, translated into the language of Aneityum; this is my third fact. I leave the Church to draw the inference."

To-day, in his parish, there are a thousand readers of the New Testament. There are fifty-six schoolhouses and sixty native teachers. On Lifu, one of the Loyalty Islands, not far away, there are Sabbath congregations of a thousand, gathered by South Sea natives. All this has happened within half a century. Tatavaka recently went into one of the schools, and said: "My young friends, your circumstances are very different from what mine were when I was young. I remember one time when a cannibal led me into an ambush; after hiding me as he would a pig, he went away to get some leaves and dried twigs wherewith to cook me. My father missed me, and came shouting for me, and the cannibal lost his dinner."

In New Guinea,

three or four years ago, Mr. Abel took up a collection for the London Missionary Society, at Port Moresby. It was a meeting held on purpose to take up that collection. The canoes came in as if for a battle, from far up the coast and from far down the coast. Mr. Abel describes the congregation of five hundred. "They have," he says, "a convenient way of folding up their legs, and then sitting on top of

[1] After having once banged his cannibals about their heads with his Scotch Catechism, he allowed those who were tractable and good to read novels, and so gave them *Pilgrim's Progress* as a solace.

them, and this economizes space by doing away with the necessity for chairs. Upon this occasion the floor was almost entirely occupied. Towards the front were young men and young women who are being trained for native teachers in the mission school. You had only to look a few yards behind them to see the naked savage sitting motionless, and looking just a little hideous in his grotesque ornamentation. Few of the people had any money, and so they brought three hundred and twenty-five spears, many of them over twelve feet long, sixty-five shell armlets, ninety-two bows, one hundred and eighty arrows, besides shields, drums, necklaces and other ornaments, and cash. The whole

WAILUKU. — EMERSON.

Father Alexander's Hawaiian parish on the island of Maui. A sugar plantation and mill illustrate the local industry.

value of the collection was $512.12. This was in a mission commenced seventeen years ago among fierce cannibals."

Most of the New Guinea work is carried on by native Christians from Raratonga and Samoa, thirty-eight having but recently entered the field. Forty volunteers offered at one time from the Fiji Islands.

In Fiji,

the stone used for slaying victims at cannibal feasts sixty years ago is now used as a baptismal font, in one of the largest of the nine hundred and nine Wesleyan churches. There are thirty thousand church mem-

bers and one hundred and two thousand Sabbath worshipers, out of a population of one hundred and twenty thousand.[1] There are more than forty thousand pupils in the Wesleyan schools. The island exports, in 1889, amounted to $1,821,000, and the imports, to $945,000.[2]

VII.

I cannot but think that Christianity took paganism at a disadvantage, when cornering a handful of savages on some little island, and then sitting down with them in the person of some lone missionary to see to it that they followed his advice. The Saxons had gathered armies to fight the Christians; the Mussulmans terrified Christendom; Confucius bolted the doors of his kingdom; India outswarmed the missionaries, multiplying pagans by a tenth more than Christians by baptisms; the isles of the South, one after another, said, "Christianity is obviously better," and they took it.

And commerce is the safer for it, and marine insurance cheaper; and shipwrecked seamen breathe the easier when they see a church amid the palms.

The British Encyclopedia says that, in respect to reading and writing, and the elements of arithmetic, education in Polynesia is more general than in the British Isles; then, too, there are advanced schools and colleges in the larger groups, with foot-ball attachments. No portion of Christendom is better supplied with religious instruction than the Christianized islands of Polynesia, says the encyclopedic authority; and, taking into consideration the short time they have been under Christian influence, they compare favorably with any Christian people in the world. The population, about half that of Australia, has already forgotten the old heathen rites, and they are busy with commerce and agriculture. Twenty-seven of the most important groups of islands are now politically allied to Christian powers, and are reckoned as a part of Christendom.

It is estimated[3] that the evangelizing of three hundred and fifty

[1] This is stated upon the authority of Sir Arthur Gordon, the first British governor.

[2] IMPORTANT NOTE. — The Melanesian work is carried on by the Church Missionary Society, the London, and the Wesleyan, their work being little known in America, compared with that of *Micronesia*, which is conducted by the American Board. It would greatly strengthen the position taken in the text to depict the Micronesian work carried on largely by native Hawaiians, and to tell with some fullness the miracle wrought by Christianity in the Sandwich Islands. I have, however, told this story best by the Hawaiian photographs, which suggest the contrast between the Pacific Paradise of to-day and the heathenism which killed Captain Cook, and whose frightful domestic customs are alluded to in Book III.

[3] By an Australian clergyman, with easily obtainable statistics at hand.

islands has cost $10,000,000, paid mostly by the average man in Great Britain. It is a good illustration of the altruistic spirit of modern Christianity. The story forms a library in itself; many of the volumes of great merit and well illustrated. He is indeed an ignoramus who knows all about the atolls, the tropical butterflies, and the differences in war clubs and canoes, who has no knowledge of the mighty domestic, social, and commercial changes wrought by putting Christian ideas into the heads of the Papuan, the Sawaiori, and the Tarapon peoples of the Pacific Island world.

A WARRIOR DUSTER.[2]

I have spun out this story by no means to the extent of the three-score volumes needful to tell it,[1] but to a reasonable length, since it offers a singularly apt illustration of the Power of Ideas. By turning back to the Christian Home and the Civil Government sections of this book, it will be seen that the Island World in the South needed a change. If we say that the transforming Spirit of God went with the young Samoan who visited Savage Island, it is to be also said that the Spirit works through ideas, or uses ideas. The people did not need the roar of cannon or the smell of lucifer matches, but it seemed to them reasonable, when they once understood it, that it was better to repress war and thieving and foul vices, and to pitch their wooden gods into the fire or into the sea. They taught their children to read the ideas thought out by other peoples, and to memorize the best commandments, and to believe in God's love to men, and to cherish an answering love to Him, and

[1] Dr. N. G. Clark, late Secretary A. B. C. F. M.

[2] A revered missionary, still living, once told me that the astounding stories told by Mr. Gordon-Cumming were not exaggerated. If this be so, we are more ready to believe that when Miss Gordon-Cumming reached the South Seas, this youth was just beginning to wear his hair pompadour fashion, and that when she left, he was earning good wages as a feather duster. The exportation of young men for the use of summer hotels is one of the industries likely to follow the altruistic service which changes the spirit of barbaric youth, and makes them ambitious to play their part in civilized life.

to love each other: all good and useful ideas, taught by George Turner in Samoa, and carried by a Samoan student to Savage Island.

In what I have said about church members in this chapter, I wish to be distinctly understood as *here* ignoring all claims to their spiritual "renewal," and I have said nothing about that operation of the Holy Spirit which is claimed by the missionaries to be the main factor in changing the continents and the isles. For the purposes of this paper on Moral Education, I only allude to church membership as affording a well-compacted body of public opinion, created in these lately savage lands, on the side of good government and in favor of the ten commandments, to say nothing of a rigid determination formed by the natives, to carry their new notions of what life is for to the islands where idolatry, theft, treachery, murder, and domestic degradation are still the rule and not the exception.

CANNIBAL FORK.

The number of church members in some of the islands, and the number of regular attendants upon religious services in them all, would seem incredible to nominal Christians who pitch their tents towards Sodom, were it not to be also remembered, in regard to those Happy Isles, that the people have little else to do than to be good. There are no Sunday steamboat or railway excursions, no Sunday morning papers, no gambling in stocks, no fast horses, no politics to speak of, and not even a camp-meeting, to divert their minds from the plain old-fashioned piety taught them by the somewhat serious missionaries, who were perhaps sobered a little by what they went through at the outset in escaping the spears and the toasting-forks.

UMSUNDUZI. — DR. TYLER.

The young lady on horseback has just completed a course in the Nurse's Training School at Portland.

2. Lighting up the Dark Continent.

Altruistic Christianity, in attempting to educate all the globe, has made but a fair beginning in Africa,— much as if there were tokens of day dawn upon the Dark Continent. Christian explorers have opened up the country for map-making purposes, and commerce and Christianity are now finding the people, although portions have been reached during some generations.

There are more than two-score missionary societies, occupying more than twenty-six hundred stations and out stations. This in itself is no small beginning. There are nearly thirteen hundred missionaries, and as many more ordained natives. The helpers in various departments of work make a total number of more than twelve thousand persons who make it their sole business to attempt to enlighten the Dark Continent. The communicants number nearly a hundred and sixty thousand, and there are nearly two hundred thousand pupils in Christian schools. The Christian adherents already number one to each one hundred and fifty of the total population.[1]

Dr. Cust's *Table of Bible Translations* gives a list of fifty-five African languages and dialects in which the Christian Scriptures are now printed.[2] Bishop Tucker reports a total sale of thirty-five thousand copies of the Gospels and other books and reading-sheets sold in Uganda in five months' time. When the books arrived from England, a thousand people came at daylight to buy,— cash down in the currency of the country.

Abekonta told the story well, as to the effect of the Bible on him: "Before I knew the Bible, I loved murder, I loved steal; now I do not love steal, I do not love murder."

Africa is a good country to experiment upon, to ascertain the educational influence of Bible ideas. Vincent's *Actual Africa*[3] reports, in one breath, tribes with great mechanical skill, and a rude semblance of civilization, and, in the next breath, other peoples transporting live human flesh to cannibal shambles. And Mr. Dorsey Mohun, who spent two years in Africa, as a commercial agent of the United States, reported twenty millions of cannibals scattered over a million square

[1] By the most recent data of population. The statistics in this paragraph are based not altogether but for the most part upon Bliss' *Cyclopedia of Missions*. New York, 1891. They include Madagascar.

[2] A former slave of the late Confederate President, Jefferson Davis, has translated the Bible into the Sweetsa tongue, spoken by three hundred thousand Africans.

[3] p. 411. New York, 1895.

miles,— that part of Africa raising one cannibal to every thirty acres. Arnot's *Central Africa*[1] reports cruelty to captives too horrible to read. No wonder that Dr. Cust[2] pleads with the man of pleasure, the doubter, and the atheist, to help, for humanity's sake, in the redemption of the Coming Continent, the Africa of the twentieth century.

Many of the tribes are kind, helpful, hospitable, and ready to listen to new ideas. Archdeacon Fowler reports the change he witnessed in twelve years. "The natives were always fighting, no man could travel alone safely; there is now perfect peace and safety in the land, a child can travel alone." A change closely connected with a stone church edifice with an audience of seven hundred, and a hospital building, and Christian notions of humanity, and various industries which give the people something else than murder to take up their minds.

Demerara reports a score of men who made a seven weeks' journey to find a missionary, promising him a thousand hearers every Sunday.

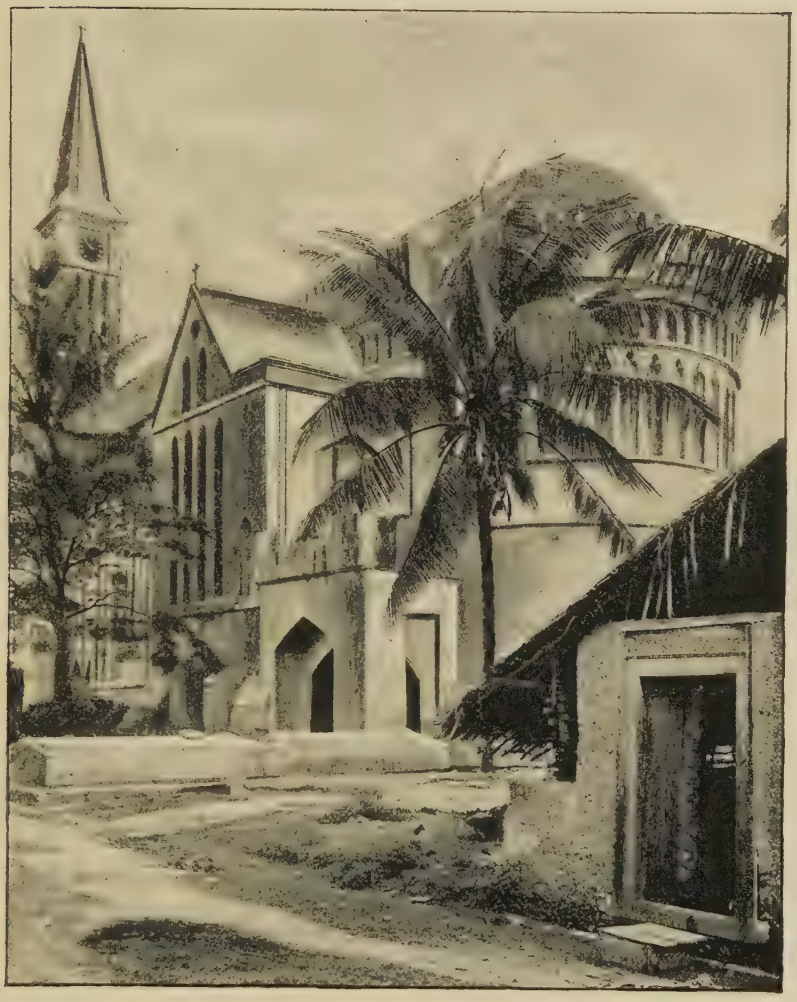
Even a pretty ordinary kind of minister in that part of Africa would draw like Beecher or Spurgeon. The Africans are astonished at the unselfishness of their teachers. It is a new idea to them. What work is nobler than that of introducing into the mind of the primitive man the idea of God, of immortality, of conscience, of human brotherhood, and a divine kingdom on earth?

There is, outside the record in the Lamb's Book of Life, no honor greater than that of having one's name inscribed among the Christian discoverers and founders, in the world's missionary era. The work invites all heroic spirits whose minds are occupied with thoughts concerning empires and continents. Men of breadth and statesman-like views go out into the barbaric frontiers of the world and interest themselves in all that relates to the elevation of primitive peoples, the development of manhood. That ideal of life which is typified by the Triumphant Cross inspires young men in humble life to make an adventurous attempt to shift the boundaries of Satan's kingdom, and to advance the outposts of the Redeemer. Livingstone thought Christianity worth carrying abroad; and there are to-day seven thousand pupils in Christian schools in the same regions which were, in his day, given over to the slave trade.

Africa has more "good land," fertile, and either wooded or grassed, than the settled area of the United States in 1880 multiplied by five and a third. The continent everywhere, a little back from the coast, is a salubrious table-land, rich in resources, traversed by natural waterways, and waiting to be gridironed by railways. It is a good country

[1] p. 77. Revell, New York.

[2] *Africa Rediviva.* By Robert Needham Cust, LL.D. pp. 96, 97. London, 1891.



CHURCH AT ZANZIBAR.—TRAVERS.

Erected upon the site of the old slave market.

in which to establish native Christian colonists. A Baltimore missionary society has an immense Christian coffee plantation, selling the goods in America to support their mission. The Mount Silinda Mission has the offer of thirty-six square miles from the British South Africa Company, but the men need vigorous home support in order to avail themselves of it. The Lovedale Institute in Cape Colony has given an industrial training to more than two thousand graduates, having now

more than six hundred pupils who receive instruction under Christian teachers in useful trades and service, for women as well as men.[1] Mr. G. L. Pilkington[2] of Uganda writes that he has the names of thirty-six chiefs who offer to maintain missionaries for their secular service, upright and well-balanced Europeans being in demand in Africa.

In a country where women are bought and sold as property, and a man's wealth consists in marketable wives, the altruistic adventures of Christianity in conveying to the natives some idea of home building

A PART OF BROTHER SIMS' PARISH.

The Anglo-American Mission, at Leopoldville, is ably represented by Dr. Sims, who has been upon the Congo for twelve years. — Frank Vincent, *Actual Africa*, p. 492. New York, 1895.

are of no small service. The missionary's family is an object lesson far-reaching in its influence, introducing to the heathen a new species of manhood, of womanhood, a type of life never before heard of in the domestic annals of the Dark Continent.

So successful is the training of an ideal Christian character in the home of the missionary himself, as an example to the pagans, that it is noticeably a kind of character relatively rare even in Christian countries. Indeed the average church member in Christendom may well hang the head in shame when compared with young women and

[1] The Livingstonia Mission in East Central Africa was an outgrowth of the Lovedale work, suggested by Dr. Livingstone. The Rev. Robert Laws, M.A., M.D., F.R.G.S., has been the organizer and leader. Rev. Andrew C. Murray, of the Dutch Reformed Church, is one of the staff.

[2] *Church Missionary Intelligencer.*

young men from missionary homes, who take self-denial as a matter of course, as if the world were made that way, doing it for the Master's sake.

The obscure labors of scores of years among the kraals of savagery, in the attempt to develop Christian character among a relatively debased people, till a new type of character is formed and fixed as a permanent ideal of life in a renewed continent,— this is worthy the highest ambition. The humble homes in Benguella or in Zululand are set apart and glorified.

The Reader

has noticed that all the books about Africa are big books, and the author finds it difficult to say what he would in a few pages. Of the big book he would write, he can only take out here and there a leaf for a sample. One leaf would relate to Madagascar. The titles of books in the Malagasy language now fill twenty-nine pages; seventy-five years ago, the language was first reduced to writing. This is educational work on a grand scale.

DR. ROBERT MOFFAT, THE APOSTLE OF SOUTH AFRICA.[1]

(Photograph by Elliot and Frye, London.)

Another leaf would relate to the work of two hundred missionaries in South Africa, whose work among the Kafirs, Bassutos, and Namaquas, has thoroughly civilized what proves to be excellent race-stock. This was, in part, the outcome of the stories Robert Moffat heard from the lips of his mother when he was a little boy at her knees, which ultimately turned his attention to missionary work, the outcome too of Mary

[1] 'Tis related that certain elders in a Scottish church one day waited on their aged minister, suggesting that his usefulness had diminished, that there had been only one conversion in a year, and that he was "only a boy." That boy was Robert Moffat, fifty-four years a missionary.

Moffat's angelic ministry. More than half of the South African missionaries have been Germans; the Rhenish Society with their missionary colonists, and the society of Berlin. The Norwegians and the Moravians have worked in this field. The Paris Protestant Missionary Society, too, has a share in this honored work, which now counts fifty-six thousand communicants and thirty-eight thousand pupils at school, among peoples not long since barbaric.

The work of the London Missionary Society in South Africa has been one of the most successful ever undertaken in a heathen country, the transformations of native character being the most astonishing of all earthly records. Barnabas Shaw, of the Wesleyan Missionary Society, gave forty-five years to South Africa. His wife furnished the means for his opening up new territory, where he was eagerly welcomed; the mighty transformation connected with the Wesleyan mission in the Fiji Islands being not more wonderful than that wrought among the Hottentots.

Jacob Links ate a few leaves of an old Dutch psalm book, thinking it would lighten his conscience when he felt troubled for his sins. The degenerate Dutch said that the Hottentots were baboons, though some said that they were a species of wild dogs; in either case they had no souls. Jacob Links acknowledged that he was a heathen, as his master sometimes called him, and when he became a Christian and could read and write better than the boer, he went back to the old place and discomfited his former master by proving to him that the Bible said nothing about saving Dutchmen, although, according to the Bible, the heathen could be saved.

Bishop Crowther

of the Niger district proved in his own person that the heathen could be as well saved in Africa West, as South,—a slave boy studious, intelligent, industrious, cheerful, and sagacious in practical affairs, 'tis said, well deserving Churchly honors.

There are more than seventy missionary stations in West Africa: the Baptists and Wesleyans of England, the societies of the English Church, and the societies of Basle and Bremen, the American Board and the Missionary Association, the southern Baptists and the Presbyterians. The truths of Christianity have reached five millions through the spoken or the written word; twenty dialects having been reduced to writing. Scores of thousands of youth have been taught to read Christian literature. The American Presbyterian Board had one hundred and forty-nine different missionaries in this field, 1833–1891, and now maintains sixty-seven, including native helpers. Bishop Payne, at

Cape Palmas, burned cast-off heathen idols by the wheelbarrow load. An English traveler, not given to commending missions, testifies in regard to the West Coast: "Old sanguinary customs have, to a large extent, been abolished, witchcraft hides itself in the forests, the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvelous to mark the change that has taken place."[1]

The American Baptist Missionary Union have entered upon the lower Congo in force; in fifteen years occupying the field by fifty-two missionaries and sixty-three native helpers, of whom more than a score are preachers, and establishing nearly two-score schools. Dr. Sims has made a fair beginning at Christian industrial education, — carpentry, brick and tile making. There are, of different religious bodies, a hundred missionaries in the Congo Free State.

THE LATE BISHOP SMYTHIES.

One of the precious gifts of the English Church for the redemption of Africa.

(Photograph by Elliot and Frye, London.)

African educational work has been carried far by the Free Church of Scotland, being represented in 1892 by one hundred and six schools

[1] Without discounting what is said elsewhere of the valuable results of Moslem missions in Africa, it is suitable to say that Bishop Crowther reported his Mohammedan neighbors as selling good-luck charms to support their missions. — *Missionary Herald*, June, 1888. And it is also true that the apparent increase of Moslem proselytes in Sierra Leone has been not by conversions, but by immigration from the interior. Emin Pasha stated that in the Soudan there were scarcely ten Moslem converts in twenty years.

and ninety-one hundred and sixteen pupils. The work of Rev. Dr. Laws[1] in establishing Bible, educational, and industrial institutions must permanently change the face of Africa throughout an extended area.

THE AMERICAN VEYMAN AND HIS AFRICAN BROTHER.[3] — WEBB.

Concerning East Africa, the traveler Burton told a sad story. "Conscience," he says, "does not exist in East Africa. Repentance expresses regret for missed opportunities of mortal crime. Robbery constitutes an honorable man. Murder — the more atrocious the midnight crime the better — makes the hero."[2] Since this was written, a great humanizing work has been carried on in this region.

There are eleven Roman Catholic mission stations in East Africa: in their zeal to break up slavery they have purchased great numbers of boys and girls under five years old, who are brought up to Christian industries and Christian faith,

[1] Of the United Presbyterian Church of Scotland.

[2] *First Footsteps in East Africa*, p. 176. London, 1856. Compare also appendix to *Life of Burton*, by his wife Isabel Burton.

[3] Rev. T. H. Roberts, a graduate of the Lincoln University at Oxford, Pennsylvania, upon revisiting his former African home, was received as the Americanized Veyman. His account of his own impressions, and of the wonder of his kinfolk and early mates, is of singular interest. He preached to the people of his village upon the love of God, — John 3: 16. His brother, he says, is pointing to that passage in the book of Acts, the eighth chapter and thirty-first verse, — "How can I, except some man should guide me?"

— 'tis said to have brought to them an unlimited supply of children for sale.[1]

Dermott's *British East Africa*[2] reports Mr. Mackenzie's humane device to represent runaway negro slaves as things lost[3] rather than persons, for which the missions might suitably pay five pounds a head.

One of the most interesting features of the Universities Mission to Central Africa is their school work for training released slaves. This diocese extends five hundred miles on the east coast, and three hundred miles inland to Lake Nyassa. There are sixteen stations, great

A CHESTER COUNTY SCHOOL IN AFRICA.—WEBB.

The teacher of this school was educated at Lincoln University, Oxford, Pennsylvania, which has brought over from Africa so many young men, then schooled them, then returned them to aid in the civilization and Christianization of their native land. The photographs of the young men, taken before their schooling and after, present most remarkable contrast pictures.

and small, two hospitals, thirty schools, and a theological college. There are eighty-four trained native teachers. The majority of the eighty-three English members of the mission staff give their services

[1] The practical working of this custom has been like that of the coyote bounty law in California, which has led to the systematic importation of coyotes from Utah and Arizona, and even the raising of coyotes in vast numbers, in order to secure the bounty on their heads.

[2] pp 24–26. London, 1893.

[3] As General Butler invented the scheme of freeing slaves as contrabands, in war time.

without stipend, living together at a common table; none receiving more than a hundred dollars a year for expenses. The late Bishop Smythies was a man of extraordinary powers of endurance, self-denying, enthusiastic in service, and of magnetic influence over men.

The attempt to give secular, moral, and religious education to Africa has enlisted the most heroic spirits in the world,— enthusiastic, hardy, and cool in the hour of danger. When the news of the massacre of the brave Bishop Hannington [1] and of native Christians in Uganda was received in England, the Church Missionary Society had, within a few weeks, the offer of fifty men, chivalrous for the Cross, eager to go to Uganda.

When Alexander Mackay took leave of the Church Missionary Society committee in 1876, he said: "I want to remind the committee that within six months they will probably hear that one of us is dead. Is it at all likely that eight Englishmen should start for Central Africa and all be alive after six months? One of us, at least, — it may be I, — will surely fall before that. But what I want to say is this," he continued, "when the news comes do not be cast down, but send some one else immediately to take the vacant place." The party sailed. In November following one was dead. The next year two more were killed. A few years more and all, save Mr. Mackay, had fallen. When his turn came, at Madeira, a stranger took down his words,— "Lord, I gave myself, body, mind, and soul, to Thee. I consecrated my whole life to Thy service, and now if it please Thee to take myself, instead of the work which I would do for Thee, what is that to me? Thy will be done."

Mr. Mackay was a layman, with hard good sense on the subject of the redemption of Africa. "The agency by which we can Christianize Africa is the African himself. As the mountains of ironstone in the continent are useless till quarried, smelted, and forged by European tools, so the untrained African mind is absolutely powerless unless first trained by those of European tempering. This must be done in Africa, at a few centres to which Europeans shall have convenient access, and where they can live under comparatively healthy conditions, within easy reach of the natives of a wide area." [2]

[1] Months before the hour of martyrdom the Bishop discerned the ghostly forms of starvation, desertion, treachery, hovering about his pathway; and still he sang the songs of peace,—

"Peace, perfect peace, the future all unknown,
Jesus we know, and He is on the throne."

[2] Substantially quoted from Mackay's article in the *Intelligencer* about a month before his death.

The Bamangwatos Christian chief, Khama, is a good specimen of civilizing Africa by the African himself, when he is taught to do it by Christianity. As a lad he came under the influence of the London Society missionaries. In his teens he took a decided stand as a Christian. For this, his father, the chief, attempted to kill him. But his uprightness and bravery made friends for him. When he came to the chieftainship, he broke up the pagan superstitions. He defended his

MISSION HOME, BAILUNDU, WEST AFRICA.— FAY.

The Rev. T. W. Woodside, Mabel and Frances and their mother.

people against rum. Theft is unknown in his realm. He moved his capital, with fifteen thousand people, sixty miles, to a better locality, and built a new city, having now thirty thousand inhabitants. He did it without European assistance. There are ten school districts in the new city, with Christian native teachers who have been trained by the missionaries. Two thousand of his people worshiped on a hillside every Sunday morning at sunrise. They raised $15,000 to build a church edifice. No new city in Western America has sprung into being with a more complete organization than that built by Khama.

The entire Dark Continent is now open for Christian enlightenment. Eleven-twelfths of the entire area has been

Partitioned out by Europe,

in annexation, or as spheres of influence,— a body of land three and two-thirds times larger than the total acreage of the United States, peopled by one hundred and ten millions, who are in urgent need of Christian ideas as the basis of civilization. The apostles of the next century will be black. They are to be trained for their work. The missionary of to-day is doing it. David Livingstone[1] said that he never ceased to rejoice that God had appointed him to such an office. "People talk of the sacrifice I have made in spending so much of my life in Africa; it is no sacrifice; it is a privilege; I never made a sacrifice. We remember the great sacrifice which He made who gave Himself for us."

When a missionary woman, long an exile from her childhood home, saw a dandelion springing up in her garden, she could but stoop and kiss its golden disk. The unexpected seed and bloom had come by accidental mingling with what she had sown. Her life, with all its joyous and weary years, was given to sowing the African soil with the exotic seeds of a higher civilization; and if, to-day, the region where she labored is blooming with Christian schools and churches, her angelic spirit must for a moment forget the joys of heaven and the anthems of the blessed, that she may watch with glad ministration and extend cordial greeting to those who are now continuing the work of her earthly mission.

The illustrious dignity of the missionary work, the unspeakable honor of it, will be more clearly known in the future than now. The perspective of a few Christian centuries is needed. When a sanctified world settles down to the business of bestowing honor on those to whom it is due, the laurels will not be given to mere skilled rhetoricians, who have perhaps a knack at well-rounded periods, but the meed of praise and the diadems of spiritual beauty will be given to the missionaries of to-day who give their lives to the moral elevation of repulsive types of men.

[1] Cambridge Lecture.

RAMONA.

This is the heroine of Mrs. Helen Hunt Jackson's story of Ramona. The child in her arms is a half-breed. The girl beside her is Ramona's oldest child, about fourteen. She has a boy of eight, weak-minded, or "socoed" as the Indians say, — like his father. The Indians told me that Alexandro (Allessandro of the story) was very crazy. — ARTIST.

This photograph was furnished by Dr. Dorchester, late Superintendent of Indian education. The original Ramona's photograph was never reproduced before.

3. The Education of the North American Indians.

REV. DANIEL DORCHESTER, D.D.,
Late United States Superintendent of Indian Schools.

Introductory Note by the Author.

[The relation of Christianity to the education of barbaric peoples is well illustrated by the attempts made during two hundred years to civilize the Red Indians of America; attempts began early and continued late, and diversified by a great deal of unchristian conduct on the part of white men.

The United States official reports have decided that there are as many Indians in the states now, as there were when the whites first settled here, so that Christianity has not killed out the Indian stock except in the natural way of exterminating all who could be persuaded to drink whiskey, which is considered by many to be a fairly wholesome Christianlike beverage.

And, in respect to Christian, American, fair dealing with the Indians, if there are any rulers, princes, potentates, or most Christian Majesties, or pagans of the earth, who have amused their leisure hours in reading our Helen Jackson's *Century of Dishonor*, they are respectfully advised, every man of them, to put in their time in reading most religiously the history of their own respective countries, in order to be instructed in this world's Christian or pagan usage of the relatively weak and defenseless races which occupy desirable contiguous territory.

There is a vast sight of difference between "Christianity" and the Church, and in this particular instance the Church has done its level best to atone for the rascally conduct of "Christianity" — if that, indeed, is a proper synonym for Uncle Sam and his government. In more recent years, however, our politicians have begun to deal more fairly by our Indians, and the results, as depicted by Dr. Dorchester, indicate that a new era has opened for the copper-colored "wards of the nation."

Industrial education has been introduced among various tribes at widely scattered points, with a degree of success that has excited the admiration of all who have become acquainted with the work. The Indians have proved to be thrifty farmers, and capable workmen at a great variety of industries.

This, however, is by no means the most surprising thing to those who

have been slow to recognize the Indian's capacity for reaching the higher levels of manhood. I have, therefore, invited Dr. Dorchester, whose writings have won for him so enviable a place in the esteem of his contemporaries, to write upon the Moral and Religious Education of the Redmen.]

Outside of Alaska, there are a quarter of a million Indians in the United States. Lately they were all pagans, and a majority are still as pagan as ever. Their ideas of the Great Spirit are modified by fetish conceptions. They are stolid, and hard to be impressed with new

APACHE STUDENTS ON THEIR ARRIVAL AT CARLISLE.—Captain Pratt.

ideas. Their ethical notions are overshadowed by animal instincts, appetites, and passions. Their varied languages express few spiritual sentiments, indicating a paucity of religious ideas. Much of this paganism, as dense as any in Africa, is within five hundred miles of Omaha, Kansas City, or Denver, there being very few Christian Indians in all that area.

The earliest attempt to Christianize the North American Indians was made near Albany, three years before John Eliot of Roxbury began his work. The Mayhews in Massachusetts, father and sons, were Indian missionaries during one hundred and thirty years. Jonathan

Edwards was a missionary to the Stockbridges, and the father of President Kirkland of Harvard to the Oneidas. Dartmouth College began as an Indian school. The earliest attempts at Indian education were, without exception, undertaken by the churches. There were thirty-six hundred Christian Indians at one time in the state of Massachusetts. The churches of America have never failed to follow the Indians in their westward migrations. Fifty-five years ago, missionaries to the Indians traveled one hundred and twenty-nine days overland, from St. Louis to the Pacific northwest; some of the party are still living.

APACHE STUDENTS AFTER FOUR MONTHS AT CARLISLE.—Captain Pratt.

Under President Grant, the Indian tribes were so portioned out to the different religious bodies of the United States that each denomination was invited to co-operate with the government in the appointment of agents. For example, the Methodists were to select fourteen agents. The design of this was to take the civilization of the Indians out of politics. Although this policy has not been fully carried out, it gave a great impulse toward the evangelization of the Indians. There were, in 1887, twenty-three thousand Indian communicants, with ninety-three stations, four hundred and sixty-nine substations, with seven hundred and forty-five lay and clerical workers.

The Roman Catholic Church has been in the Canadian Indian mission field for more than two centuries, being the only occupants during one hundred and seventy years. A third part of the Canadian Indians are members of the Roman Catholic Church. Nearly all the mission work in Montana is conducted by Roman Catholic laborers.

TOM TORLINO, THE NAVAJO, AS HE ARRIVED AT CARLISLE.

The Navajos as a tribe are people of great native ability. Carlos Montezuma, an Apache, a thoroughly educated physician, is the official attendant at the Carlisle Indian School.

Out of thirty-eight hundred Indians at Standing Rock Agency, Dakota, there are seven hundred and ninety-one Roman Catholic communicants. Thirty-six per cent of the Indians of this agency are connected with some church. The Roman Catholic agent at Standing Rock is one of the best agents in the United States, — a broad-minded man, devoted to his work.

A third part of the twenty-three hundred Indians in the northeast corner of South Dakota are Christian Indians, and five hundred out of seventeen hundred at the Yankton Agency. Of twenty-six thousand Indians in North and South Dakota there are forty-six hundred Roman communicants; and of Protestants about twelve thousand adherents, that is, counting the Christian families, of whom nearly one-half are communicants. Bishop Hare's great work has been done here; there being in witness two thousand Indian communicants in the Protestant Episcopal Church. Mrs. Sitting Bull is a member of a Congregational Church. Her husband kept his tribe in paganism, but they have been largely Christianized since his death.

The Protestant Indians have abandoned the worst of their hereditary customs; their most depraved dances, and medical incantations, and

the leadership of their medicine men. "Long time quit," said an old medicine man to me. And they have abandoned polygamy, and the sale of their girls for wives, and they have taken a strong stand on the temperance question. When Christian Indians refused to drink, a trader placed a cask of whiskey on their homeward path. In Indian file they passed it, at about dusk. The first said, "The devil is here"; the second, "I smells him"; the third gave the devil a push with his foot; and the fourth rolled the devil down the hill, — "I have him run."

I saw two elders in the Columbia River Conference, and two other brethren, four Indians, who became Christians in Washington Territory and who went to an Indian horse-race near the Nez Percés' Agency, where the braves were arrayed in their war-paint. The four began to sing and then to pray, and then to tell the story of their new Christian experience and faith; and many of the savages went to the stream and washed off the war-paint, and then began upon new courses of life. There were a hundred Indians who determined to be Christian Indians.

MISS S. L. McBETH, OF THE NEZ PERCÉ MISSION.[1]

[1] This highly cultivated woman, early in St. Louis city mission work, and among the Choctaw people, gave twenty years of singularly consecrated service to the Nez Percés. Too much of an invalid to go about, she lived alone with none but Indian neighbors. Her philological investigations gave her high rank with scholars, as a student of Indian lore. To the red men she was a living theological seminary. Selecting a few of the brightest Christian Indians, she gave them four or five years of special training for religious work in the tribe; then trained others. General Howard testifies that the village where she lived became civilized through her work; and he adds the words of sub-Chief Jonah, as to her influence: —

"It makes Indians stop buying and selling wives; stop gambling and horse-racing for money; stop getting drunk and running about; stop all time lazy and make them all time work."

They sent for a former missionary, Spaulding, who had been driven away through Indian complications; and to-day there are nine hundred Presbyterian communicants out of a total number of eighteen hundred and twenty-eight Nez Percé Indians.

I attended Bishop Hare's Episcopal Indian Convocation at the Rosebud Agency. There were two thousand redmen there, not one in Indian costume. They had come hundreds of miles from every direction. There were four hundred and seventy tepees within half a mile. The Indians participated in the Church's service on Sunday. On Monday they held a Home Missionary meeting, and a Woman's Home Missionary service. They approached the altar, one by one, making an offering, and many making remarks. The offerings amounted to more than a thousand dollars. These are they who lately came out from Sioux paganism.

I visited the Stockbridge Indians in Wisconsin, and the Oneidas. It was like being in a rural district in New England, with well-housed and well-tilled farms. Their Episcopal and their Methodist Church buildings I found superior to anything I saw in wide travels in the Dakotas. I dined with an Indian family, where the housekeeping was as tidy as if in New England. One of the daughters had attended Captain Pratt's Indian School in Pennsylvania, and a training school for nurses in Philadelphia.

That the Christianity of Indians will bear inspection is shown by an incident on the Nook Sack, east of Puget Sound, near the Canada line. A white man's horse forded the stream, and began to eat up an Indian woman's garden. She drove him off with a pitchfork, and accidentally killed him. Her husband did not reprove her, but went at once to the owner and paid him seventy-five dollars.

There are six forts, that I know of, that have been abandoned by the government in Arizona, because the civilization of the Indians has made such progress. There were eighty forts and military posts in 1872, to protect the border from the Indians; now there are less than twenty. Indian schools are held in some of these abandoned forts. The Indians intellectually, morally, socially, have outgrown the need of three-fourths of the protective armament thought to be needful twenty years ago. So there can be no doubt that, looking at it merely from a humanitarian point of view, the money put into schooling and Christianizing the Indians has been well spent.

D. Dorchester

4. The Niobrara Mission.

By the Rt. Rev. W. H. Hare, D.D., Bishop, Sioux Falls, South Dakota.

The Indians with whom the Mission has had to deal have been some of the most reckless and the wildest of our North American tribes, and they are scattered over a district, some parts of which are twelve days' travel distant from others; nevertheless the missionaries have penetrated the most distant camps and reached the wildest of the tribes.

INDIAN LOG SCHOOLHOUSE,

Where the teacher, Miss Mary C. Collins, lived for many months. The artist has cut off the school-bell hung on a frame near the house, and cut off the wide and somewhat desolate view of the prairie. The teacher, now at the Standing Rock Agency, is one of the most efficient of all the Indian workers. Her plea for a school for the chief Thunderhawk is a classic, in the way of a successful search for the Lord's money for the Lord's work. Anyone who desires to seek an interesting story will send to the American Missionary Association, Bible House, New York, for her leaflet, "How I became a Missionary."

Twenty-two years ago there was not to be found among any of these Indians a single boarding-school. Our Mission boarding-schools were the first venture among them in this line. We have now four in successful operation among these Indians.

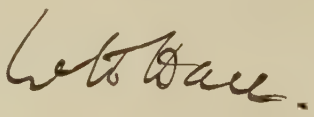
We have four commodious, substantial boarding-school buildings, and a vast and once desolate country is dotted over with forty-eight neat churches and chapels, and thirty-four small, but comfortable,

mission residences. No recess in the wilderness is so retired that you may not, perhaps, find a little chapel in it. All this has been accomplished without government subsidies, by the gifts of generous friends.

Twenty-two years ago there were only six churches or stations. Now more than seventy congregations have been gathered; the clergy have presented for confirmation, during my episcopate, nearly four thousand candidates; nine faithful Indians are serving in the sacred ministry, seven having died; and the offerings of our native Christians in 1894 amounted to $3,176.

The Indians have lost almost everything by the progress of civilization. The antelope, deer, and buffalo were their capital, and the raw material out of which they provided for almost all their wants, whether clothing, food, tents, or utensils; and these animals have almost entirely disappeared. The Indian acquisition of new habits and productive occupations is a slow process. Comparatively little pecuniary aid can be expected, therefore, from them. Their needs, secular and spiritual, meanwhile, are extreme.

We could, to-day, organize many new congregations of heathen Indians had we chapels to gather them in, and if we had men to make disciples of them and teach them all things whatsoever our Lord hath commanded. These chapels would cost from five to fifteen hundred dollars each, according to size and location. The salaries of the teachers, catechists, or ministers, would, as the case might be, range from ten to seventy dollars per month. The children in our boarding-schools are provided for by annual scholarships of sixty dollars each. There are now employed in mission work fifteen clergymen, seventy-two catechists and helpers, men and women. Their support is a matter of the first importance.[1]



[1] NOTE BY THE AUTHOR. — I notice in the stately and somewhat serious official Report of the Foreign and Domestic Missions of the Protestant Episcopal Church, 1893, a delicious bit of humor in a prominently worded subdivision of the report referring to the ecclesiastical debts of the Niobrarian Deanery. It reads like the famous Hibernian history of the Green Isle: —

"CHAPTER ON REPTILES.

"There are no snakes, or reptiles of any kind whatever."

"DEBTS OF THE NIOBRARIAN DEANERY.

"There are no debts of any kind, — churches, chapels, parsonages or boarding-schools."

Seven white churches in the same Diocese, in the same year, reported flourishing debts. All the money for erecting eighty-two Indian churches or parsonages has passed through the hands of the prudent, thrifty Bishop and the work done under his supervision — and there are no debts.

The Great Convocation.

Notes by the Author.

The revered Bishop has given more than a score of years to the work of establishing the Kingdom of God among the Dakotas. The July Convocation of the Niobrara Deanery, alluded to by Dr. Dorchester, is a gathering unique in the Northwest. The hills which once echoed to the weird songs and wild cries of the ghost-dance, now hear the solemn confession of Christian faith and holy hymns at sunset.

CONVOCATION OF INDIAN MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH, 1893. — Bishop Hare.

"*Lila campagni ota*" is the cry of the excited Indian helper on horseback, as he counts "a great many wagons," two hundred and eighty-four of them, in the great procession of devout redmen moving toward the meeting-place. The Indian ponies are soon turned out to graze, and the hospitable pine-bough lunch booths are crowded with Christians. At the afternoon service, the Woman's Auxiliary makes over to the Bishop $1,500 as their collection,[1] and these devout helpers rehearse to each other their stories of how they raised the money. The men gather in businesslike companies and attend to the auditing of the church-fund accounts of local treasurers.

[1] $2210.77, the year preceding.

It appears that the educational work has made such progress that the very papooses have learned, as soon as they are unstrapped from their boards, to salute the stars and stripes, and the boys, instead of practising the war-cry, sing "America." Young braves have enlisted in great numbers in the holy war against every form of wickedness, and they plead with the impecunious Bishop for new chapels. The visiting chiefs testify of the help the religion of Christ has been to their people, and the Pine Ridge chiefs respond. At nightfall the stars appear one by one in the clear sky to show forth the glory of God, and the tribal camp-fires glow on the prairie, around which the redmen rehearse the story of the Cross and what Christianity has done for them.

After four days and nights the magical city of tents disappears, and the wagon train is lost to sight in a hail-storm.[1]

5. Christian Education for the Victims of Caste.

A Lecture, A.D. 3900.

Two thousand years from now the class in English Literature in Calcutta University will be questioned by the Professor as to what Lord Brougham meant when he spoke of "the wild and guilty fantasy of property in man." The students who have been sweltering at foot-ball under the hot Indian sun, and have had no time to refer to or consult the fine-print foot-notes, will have no idea what he meant. The accommodating Professor will then rise to explain that Christendom was not rid of human slavery until the nineteenth century. And the brightest young man in the class, not ignorant of the tradition of the present caste system of India, will draw a long breath and think that his revered non-Christian ancestors of the nineteenth century were not so much behind the times as they might have been.

When, however, this bright youth studies theology, his learned Professor in Ecclesiastical History will explain to him that their non-Christian ancestors did not "catch on" to the Christian cue till some

[1] It means much to America that Miss Revenger is now a zealous worker in the Church of God, and happily married to an Indian clergyman with a quaint name. Standing Bull is the helper at Ascension Chapel and James Eagleboy at St. Luke's. Daniel High Elk is the helper at Holy Faith station, and George Fire Thunder the catechist at the Holy Cross; Henry Turning Holy is a helper, and Joseph Black Bear. Henry Red Shirt is the helper at Big Turnip and Red Dog; and Philip Good Voice the catechist of Turtle Creek. Dan Firecloud catechises All Saints' Chapel. The readers of Archbishop Trench, and other eminent authorities upon the origin of surnames among white folk in England and America, must think of Firecloud and Eagleboy as good names to conjure by as Shake-spear, Bowman, Armstrong, Shepherd, or Smith, or, in the Greek, Philip the lover of horses.

INDIAN CONVOCATION OF THE EPISCOPAL CHURCH, CHEYENNE AGENCY, 1893.—Bishop Hare.

There are five Indian clergymen in the foreground. Those who are familiar with life upon our Western plains, and who recall the terrors of Indian warfare a few years since, need no other proof than this of The Triumphs of the Cross among the Redmen.

time late in the twentieth or in the early part of the twenty-first century, and that if the young men in the class will be at some pains to secure accurate information, they will find that Hinduism and Christianity did not stand on the same platform as to caste in the nineteenth century.

I.

"It may interest you, my beloved hearers," the Professor will say, "to know that this 'wild and guilty fantasy' business was of somewhat long standing, indeed too long altogether. The death penalty was

PASUMALAI COLLEGE.—JONES.

This represents the main hall. There are High School, Normal, College, and Theological Departments. Fifteen hundred students have been educated here within half a century. The sum of twenty thousand dollars would not cover the cash contributions to this college by those on the board of instruction. The English missionaries say that the Madura work is remarkably well organized. Its central vivifying feature is this college, of which the Rev. G. T. Washburn, D.D., is Principal.

visited upon one who killed an ox, under the Roman law, but if one killed a slave, the law was silent. Under the later Roman Republic slaves were crucified upon slight occasion. The Roman gentlemen who indulged in such recreation were called Apaches.

"According to Professor Stowe, who had a theological seminary at Cincinnatus upon the Roman peninsula, there was a philosopher of great authority in that benighted age, Cato Legree the Censor. He was a kind of conscience to his countrymen who had none, devoting

his life to keeping bad men out of office and bad customs out of society. If you will kindly take notes, I will give you the authorities. He is referred to by Plutarch and by Dean Merivale, who flourished B.C. 149, and admirably described by Livy, xxxix. 40; also by Arnold of Rugby, in his treatise on the later *Roman Commonwealth*, p. 20. Legree, the conscience of Rome, was a man of little domestic affection and a hard master to his slaves. 'Why do we sit here all day,' he asked, 'as if we had nothing to do; debating about the fate of a few wretched old Greeks (slaves), whether the undertakers of Rome or Achæa are to have the burying of them?'

"When Epictetus heard this, he replied: 'Wilt thou not remember over whom thou rulest, that they are thy relations, thy brethren by nature, the offspring of Zeus?'

"Slavery was so interlocked with the military system of Rome that it is to be regarded as part of the constitution itself.

"I wish now to put you upon your guard against somewhat partial Christian writers who will quote to you with no small learning, isolated protests against slavery by the Christians who finally came into power in the place of the Romans. 'The neck of man,' remarked Ephrem, the Syrian, 'should bear no yoke but that of Christ.' And it is indeed true that the Bible placed more value upon man than the Shastas used by our own ancestors, and that the teachings of Christ were such as finally to abolish slavery, while our own ancestral books had nothing in them which tended to break up the caste system which was the curse of India during forty centuries.

"It is also true that if you investigate the history of Christendom, you will find many movements which originated with the Church tending to modify the condition of slaves; Lord Macaulay especially noting the aid of the priesthood in the abolition of slavery in England after the Norman Conquest. If at the same time you inquire into Hindu history, you will find no trace in our literature, prior to the nineteenth century, to indicate that our religionists sought to modify the hardships of Indian caste.

"Still, however, the fact remains that the system of slavery, which the early, and what was once called the medieval Christianity, inherited from the Roman empire, was changed to serfdom, and then serfdom to personal freedom, without the active intervention of Christianity. At least there is so much to be said as to the efficiency of secular causes, and so little to be said of overt acts of Christianity itself, that it is not worth while to contend that Christian influences finally abolished slavery in Europe.

"Later than the period I allude to, there sprang up a system of what

may be called colonial slavery, which is to be historically distinguished from that immemorial system which cursed the beginnings of civilization in Europe, as caste was so long the bane of India.

"St. Christopher, who, as you will recall, was the discoverer of America, to which India was so greatly indebted for unselfish service in establishing educational institutions in the nineteenth and twentieth centuries, St. Christopher, I say, who came to be worshiped in India by our own non-Christian ancestors after they had given up some of their more ancient gods, this St. Christopher once shipped North

BUTLER HALL, BAREILLY.

Twenty-one theological graduates in 1891. Building erected by the aid of William Butler, D.D., founder of M. E. Missions in India and Mexico.

American Indians from Hispaniola as two-legged cattle to Spain, to be exchanged as slaves for four-legged cattle for his colonies in the New World; but Isabella the queen set them free.

"When the English colonial system was first developed, the worst men in the little isle engaged in the African slave-trade; but the best opposed it, as soon as they knew what was going on. The Quakers, who were then, as now, the beloved friends of all mankind, were the first to begin a serious agitation to break up British slave-trading, which was abolished in 1811. This was followed by the emancipation of all slaves in the English colonies in 1838. American emancipation was connected with their war for the Union. In the Spanish West Indies

and Brazil, slavery was extinct soon after. The serfdom in Russia was taken in hand in 1861, by the Emperor Alexander, who had made up his mind, from studying the Bible when a boy, that serfdom was wrong, and who formed the purpose at that early age to set free forty millions of serfs.

"In Mohammedan countries the Koran fortified slavery by legalizing an infamous concubinage system in connection with domestic slavery, although, on the whole, the Moslem book took kindly to the slaves themselves. In the nineteenth century, the period we are discussing, in Turkey, the leading Moslem power, household slavery was of a relatively mild type. It was maintained, in spite of the illegality of the slave traffic, partly by Moslem raiders in Africa, who took their stolen youth into Arabia for sale to the pious pilgrims who visited the Prophet's shrine.

"'They are not people, they are our dogs,' the African Catos used to say concerning their slaves. At the time of the general break-up of slavery, however, the Christian powers of the world took heartily to the business of carrying their anti-slavery gospel war into Africa, setting free the slaves, and building churches in the place of slave barracoons.

MISSIONARY TRAVEL IN THE GARO HILLS, WITH "OLD HA-TIE."—PERRINE.

"Slavery in China in the nineteenth century was maintained upon the grounds it rested upon in classic Greece,— the poverty of some and the cupidity of others, among the multitudes of a thickly peopled land. Dr. Blodgett of Pekin, whom it is a pleasure to remember in this thirty-ninth century, reports that the youth of China were sold in his day at thirty rupees. And Miss Fielde, whose letter is still extant in

LUCKNOW SCHOOL CHILDREN.

It is unsafe for the little ones to be on the street unattended; so they are picked up, and carried to the Mission Day School in hand-carts. (Photograph by Miss L. W. Sullivan.)

the library of the Methodist College at Lucknow, reports that when she first went to China, she saw a baby-peddler with little girls to sell. He had started out with six in two covered baskets on a pole across his shoulder, but had sold three before the missionary met him. One of these girls, if, after two thousand years I am sure of my facts,— one of these identical babies was shipped to the Sand Lots, near San Francisco, where she studied medicine in a hospital founded by one Christian Hoodlum, who began life as a laundryman and who died a plumber. The baby's name was Oy Yoke, and she became a medical missionary in China."

II.

"In continuing my lecture, I am, at this point, obliged to refer to certain relics of barbarism in America in the nineteenth century, in order to fortify the position I took in regard to the strong grip the slave system had on Christianity.

"Those of you who have paid the most attention to ecclesiastical history are familiar with the fact that there was of old a great difference

between Christianity and the Church; that there were more or less Christians outside the Church; some of them thrust out, or kept out by the Church, and, upon the other hand, more or less who 'belonged to the Church' who really did not belong there by any good right in the fitness of things. On account of this imperfect alignment, it is sometimes hard to say how far Christianity was responsible for the conduct of the Church.

"It is well known to such of our antiquarian students as care anything about investigating it, that no small amount of barbaric violence and cruel race-prejudice existed for a generation or two after the fall of slavery in America, much like that prejudice which so long existed in our own country after the abolition of caste among our Hindu ancestors, although there was more mob violence in America in one generation than in a hundred years of India, on account of the difference of racial characteristics.

CHRISTIAN GARO WOMEN,

Who attended the mission schools. Two are teachers. — DRING.

"I have made the foregoing point in order that I may call your attention to an important difference between Hinduism and Christianity in respect to the victims of caste in that nineteenth century which is the period under discussion to-day.

"I have to confess with frankness that I am a good deal mixed myself in regard to the true history of affairs in America at this period; I cannot tell just what was done by the saints and what by the sinners. There were a good many Christians involved in slave-keeping, and I do not know but that mob rule was more or less righteous, at least so far so as to be indorsed by local Christianity, or, more exactly, by pious neighbors; and, upon the other hand, there were a good many heretics who did what we should say was the white and Christian thing to do in the closing years of that century.

"I refer to one of the grandest exhibitions of Christian philanthropy in the whole history of the Church. Christian America as such, whether in the Church or out of it, as to Doxy, I wot not,— Christian America North and Christian America South, conceived and carried out a stupendous plan to give Christian education to several millions of emancipated slaves.

"Now in order to match this from our own Hindu history, I should have to show what was not true, that the well-educated Brahmans, who

were early students in the British government schools in India, spent vast sums of money in order to educate the lower castes or the outcasts of our country. This was certainly not true, so far as I have been able to ascertain, in the entire nineteenth century, except in the notable case of one distinguished Brahman of princely fortune, of mental breadth, of priceless spiritual charity, who opened ten boarding-schools in his province for the lowest castes in 1894.

"It was not till some time in the twentieth century that our own Hindu merchants and bankers and leaders of society so far shook off their non-Christian notions as to begin to emulate the Christians of America in educating the victims of caste, in raising up those whom they had helped to thrust down. Indeed, the work was not fairly done, heartily done, till in the twenty-first century, when India took a foremost place among the Christian peoples of the world."

III.

"I am come now, at the close of my lecture, to the most important point in it; as John Foster, an obscure Baptist minister in England, remarked some twenty centuries since, when he spoke of the way to wind up a long-winded sentence,— the fiercest life is in the tail. The part of this lecture, my beloved hearers, which has the fiercest life in it, is this closing paragraph. The grand distinguishing difference between Christianity and Brahmanism in the nineteenth century was this: Brahmanism, with a faith that had come down from the heights of six or seven score of generations of pure blood, and with the native wealth of India at Brahmanical beck, never raised one finger toward educating the victims of caste in America; but, upon the other hand, America, during the nineteenth century, sent an incredible number of Christian teachers to India, the most of whom devoted themselves to the intellectual and moral elevation of the lowest castes and the outcasts of India; and I say,

NATIVE CHRISTIAN SCHOOL, INDIA.

God bless them all, and keep their memories green for twenty centuries, every man of them, whether Hard-shelled Baptist, or heretics with no shells at all. Christians in England, indeed, ought to have borne the part they did bear in giving a Christian education to India, but that the Americans should have spent priceless life and untold treasure for a far-away people, whom the givers never saw and had nothing to do with in political or social relations, was an amazing

KINDERGARTEN CLASS AT ALIGARH.

There is a great difference between missionaries in their ability to persuade the natives to have all the peculiar features of Western education introduced into the Ancient East. The kindergarten teacher, whose class is here represented, is undoubtedly the first who has succeeded in duly impressing our cousins in India with the unique humanitarian value of that educational tradition so dear to the hearts of the English-speaking people, — the pathetic tale of Mary and her little lamb. Here, by favor of the photographer, we find that the fond Hindu parent has been induced to furnish his little Mary with a little lamb. The question of female education in India upon the English model may now be considered as settled.

exhibit of the difference between the ancient Hindu religion and Christianity. I have written a chapter upon this subject, giving such details as I could not well give in a lecture. It will be published in the *Ecclesiastical History of India*, which I have now in the press."

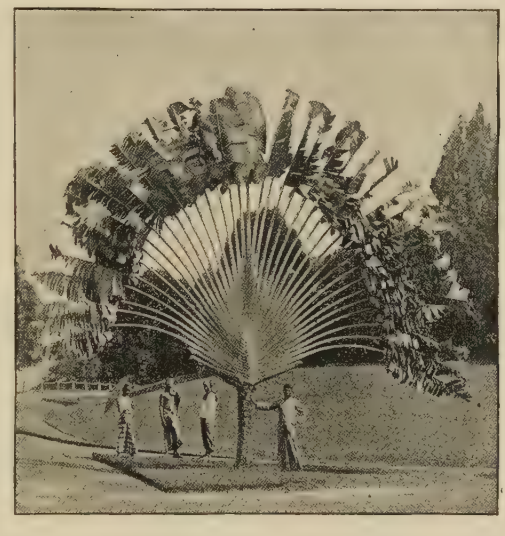
THE BAPTIST COLLEGE, ONGOLE, IN THE TELUGU COUNTRY.—MERRIAM.

This college is affiliated with the University of Madras. Its work for missionary purposes is supplemented by the Theological Seminary at Ramapatam. These institutions are among the most important in India related as they are to the organization and upbuilding of local churches, in which to train the great and almost miraculous multitude of converts.

6. The Romance of Life amid the Groves of Spice and Palm.

I.

The romance of the Far East, when there was any, consisted largely in dodging the head-hunters, as the first stranger did who sought for the spice of life among the Dyaks of Borneo. In 1848, no one could go out of the usual path without risk. Whatever the misfortune to be averted, the head of some one must be taken to propitiate the evil spirits; if one desired good luck in seed-sowing, or good luck in marrying, he must first hunt up somebody's head.[1]



TRAVELERS' PALM, SINGAPORE.

Aside from this astounding idiosyncrasy, the Dyaks seem, even in their paganism, to have been pretty clever sort of people. They believed in God, but said that He slept and cared nothing for men. When the S.P.G. told them that God was a Father, they listened. And when Bishop McDougal, with his wife and daughter, accepted their cordial invitation to a feast in his honor and that of certain representatives of the British government, the hosts decorated their table with three human heads, new killed for the occasion, smoking on three platters. It was an old-time wedding-feast custom. There had been a slight rebellion, now happily quenched, as the heads in the chargers testified.

Never were a people more ready to receive moral instruction, and to obey it. The sober missionary annals of the Church of England thrill the reader, as if it were a strange wild story of magic transformation;

[1] *Digest of Records of the Society for the Propagation of the Gospel*, p. 682. London, 1892.

a radically changed life in savagery, wrought through their new ideas of God as a wide-awake Father and Friend, and the Friend too of those who put both hands to their heads to hold them on while running through the forests.

There was never upon the face of the earth a better illustration of the miracle-working power of new ideas; ideas sown, germinating, bearing fruit in really good soil. The Dyaks had not hunted heads because they were so much worse than other barbarians, but because they did not know any better; they thought this was the course to take to propitiate the only spiritual powers that took an interest in them. When they learned better, they did better, thanks be to God the Father, and thanks to the great mother heart of the Church of England which has sought in every corner to find the world's neglected children.

These great changes have been taking place in these very years through which we are now passing. In 1885, the Rev. J. Perham reported that, at Saribas, the seeds of Christian truth caught and sprang up, before the arrival of the authorized teacher. And then, in 1886, some of the Updop Dyaks went to the chief of the Saribas Dyaks and asked his opinion of Christianity; after this cautious procedure, they went to the S. P. G. missionary, the Rev. W. Crossland, saying, "The Orang Kaya has convinced us: teach us to pray, teach us to worship God." The action of this village led other villages to ask for teachers. The Bishop of Singapore says, in commenting upon this, that it is the fruitage of truth sown in the mind of the Saribas chief, twenty years before.[1]

These amiable people seem never to be in a rush; they think over their new ideas and act with due deliberation. For example, the Skerang Dyaks had long been famous head-takers, holding to the custom after others had given it up, but in 1887 they asked the Bishop of Singapore for a missionary, and the Rev. F. W. Leggatt went to them. He found that two or three had made up their minds to become Christians, but the most knew absolutely nothing about Christianity. When the chief returned from a gutta-percha expedition three months later, he went to the missionary, saying, "My people have been telling me about this worship which you have come here to teach us, but I want to know it all from you." After several conversations the chief said, "I have tried birds, and I have tried spirits. I have listened to the voices of the one, and have attended to the demands of the other, and made offerings to them, but I never could see that I gained any benefit from them, and now I shall have no more to do with them. I shall become a Christian." A council was then held, and the principal men deter-

[1] *Digest of S. P. G. Records*, p. 690, 1893.

mined to become Christians.[1] And with the same deliberation they made up their minds to abandon the habit of taking off the heads of strangers.

II.

The Rev. Eugene Dunlap, of the American Presbyterian Mission at Petchaburee on the western side of the Gulf of Siam, has been taking a trip to Java. He met two Americans at Batavia, one of whom told him, "The missionaries here are not accomplishing anything, the natives do not take to them." Mr. Dunlap then went over to call

GRADUATING CLASS, 1894, INSEIN SEMINARY.

The Baptist educational work in Burmah is greatly strengthened by the college at Rangoon, in which pupils may be fitted for thoroughgoing work in the religious studies at Insein, where there are usually a hundred students. The practical ability of these young men, and the wisdom of their teachers, appear in the fact that the Baptist mission churches of Burmah lead the world in self-support.

upon a Dutchman, an old resident of forty years, who at once took him out ten miles to Depok, where there was a vigorous native church, with two hundred and thirty children in their school. Our Dutch brother, a business man and no missionary, put in two hours' Christian work in this neighborhood every morning before he went to his desk at the bank. There were thirty young men here preparing for the ministry; they were natives of Java, or the sons of the head-hunters of Borneo, the sons of the cannibals of Sumatra, the sons of that starfish-shaped isle, the Celebes, whose fierce tribes have been sought out and

[1] *S. P. G. Records*, p. 692, 1893.

subdued by the Netherlands Missionary Society, which gives schooling to nine thousand children.

When our own kinsfolk, Lyman and Munson, were murdered in Sumatra, Mr. Lyman's widowed mother told her children that those cannibals needed to know the Gospel of God's love, and that she wished there might be others of her own household who could go and tell them of Jesus Christ. Now Dr. West has been to that same valley where they were slain, and he heard the church bells of the crowded villages, and from one point he saw five houses of worship in that redeemed and beautiful valley,—a great rice field five miles by ten, with a broad river flowing through it, a very garden of God in a new age.

III.

In speaking of Siam, I will at this time allude only to the great educational influence of our American missionaries upon the Siamese state as such, saying nothing now of spiritual results. It is plain to see that Christian education is far broader and deeper than mere schoolhouse work, and that the childlike and inexperienced races of ragged-edged islands and peninsulas, in odd corners of the world, are amazingly helped by the neighborly hints given them by the colporteurs of a higher civilization, sent forth by high-minded philanthropists from far-away islands.

Siam is the most beautiful region of the Eastern Seas, a perpetual summer land with fruits green and ripe appearing upon the same tree, a land of bloom and flowers. An overflowing, enriching river runs through its plain for four hundred and fifty miles, the vale being about the width of our own Red River country in the northwest. This arable land is intersected everywhere by cross canals of two or three score miles in length: the whole country is a garden of luxuriant vegetation, and so beautiful that words cannot express it. The bird plumage is the richest in the world, as if the very wild flowers were in flight. It is a country of amazing resources, for the most part undeveloped.

It is the purest realm of Buddha in the world; there has never been a shadow of dissent in twelve hundred years. On entering Siam, Buddhism supplanted cannibalism and demon worship, and the basest of idolatry. Through this great religion vast regions of country were elevated in their social and moral condition.

The natives love to call Siam the "Kingdom of the free." They make life "free and easy." As a whole they are indolent and improvident; yet they are temperate, they are tolerant, they are benevolent, they are polite, they entertain respect for the aged and affection for

their children. The people are hospitable to strangers and to the poor. They are not quarrelsome. Their kindness to animals is dictated by the doctrine of transmigration: a driver does not dare to kick a donkey or a dog lest, unawares, he kick his own father.

The well-to-do occupy themselves chiefly in having a good time; and, in doing it, they easily support the government, which taxes dancing and theatricals.

THEOLOGICAL TEACHERS AT INSEIN.[1]

The British government tried three times to enter this delectable kingdom of the spice-laden seas; in 1822, in 1826, and in 1850. The barbarian king would not let them in. He had tolerated American missionaries to the Chinese in his realm since 1828, but when they wished to experiment on the Siamese they could not rent nor buy a house in the entire kingdom. Upon His Majesty's lamented death in 1851, the young man who came to the throne had been already taught in language and science by a missionary of the American Board. He adopted a more liberal policy, and now during more than forty years the American missionaries have had considerable influence with the government.

This king[2] it was who authorized the following statement: —

"Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs

[1] The Rev. W. F. Thomas, the son of a missionary, is on the left; on the right, a son of Dr. Samuel F. Smith, author of "America," Rev. D. A. W. Smith, D.D., who has been in Burmah thirty-two years.

[2] 1851–1868.

of government nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."

Upon subsequent occasions the Siamese regent affirmed that "Siam was not opened by British gunpowder, like China, but by the influence of missionaries," and the present king, in giving an audience to the missionaries at Petchaburee, said, "I always have and I always shall encourage the American missionaries."[1]

It is now some twenty-five years since the king of Siam abolished slavery and announced toleration to the various religions of the world. In respect to Buddhism, the king has reduced the number of monks and the number of religious festivals. Everywhere in Siam to-day the temples are decaying, unless in the great cities, where Buddhism is still in its glory.

Siam raises by voluntary contributions some twenty-five millions of dollars to support the temples and monks. There are two hundred temples in the Venice of the East, Bangkok. The elephant temple is one hundred and ninety-two feet high, completely covered with ornamental figures; each projection of the roof is mounted with a bell, which carries a golden wing to catch the passing breeze, so the air is filled with music night and day, from generation to generation.

There is a Buddhist cloister covering ten acres of ground, paved with gray granite. Here is the sleeping Buddha, a hundred and fifty feet long, and of well-proportioned figure, overlaid with plate gold. One brazen image of Buddha stands fifty feet high. A single temple contains fourteen thousand images.

The emerald god is of one piece, six inches by twelve, with head gear and collar of gold, and decorations of diamond and sapphire and amethyst.

The altar is a pyramid sixty feet high; and above the top, rising forty feet higher, a spire of gold. Lights are burning that have not been extinguished in a century, and they are placed with an eye to artistic effect, producing mysterious shadows. There are mats of silver for the feet of the worshipers. This building, with its elaborate carving, and its gilded tiles, is an ornament of the royal grounds, representing a million dollars dedicated to the perpetuation of the memory of Gautama.

[1] These citations are made from *Historical Sketches of Presbyterian Missions*. Philadelphia, 1891.

Yet, with ten thousand Buddhist monks in one city, there is scarcely a woman in the country who can read or write. And a Siamese nobleman testifies that the monkish education of the boys is profitless, — but jingling sound without sense.[1]

Bangkok is, however, fast wheeling into the line of the nineteenth century, having both an electric street railway and a score of well-indoctrinated Presbyterian missionaries.

The attitude of our brothers, so sound in the faith, is often misapprehended by ill-informed persons, who are not aware of the great changes

MISSIONARY TRAVEL IN BURMAH.

Bullock carts are widely used in Burmah and India. Their more general introduction into Ceylon is credited to the missionaries. The Rev. B. C. Meigs taught the blacksmiths of Batticotta the proper way of putting on the tire; and they have followed his instruction ever since, — unless in spiritual things.

wrought by American Presbyterians and Baptists in the social condition of this far-away Asiatic population, whose census equals our Empire State and the California strip of our empire on the Pacific.

IV.

Our Baptist brethren by no means expend all their energies in their great sociological city work in America, and earnest evangelistic service

[1] Alabaster's *Wheel of the Law*, p. 4. London, 1871.

wherever their congregations gather, but they have been quietly doing so much educational work in Burmah that if other denominations in that field are doing as much as they are, then Christianity has half as many Burmese pupils in the empire as the Buddhists have,[1] and that with the Christian base of operations across the globe.

Fashionable society and wealth in Burmah ignore Christianity, which wins its way among the Karens. Pagodas rise everywhere, each hill glittering with a white spire or gleam of gold, and each village supporting a structure simple or elaborate, while Mandalay, Moulmein, and Rangoon expend great treasures.

The Sh-way Dagon at Rangoon rises three hundred and twenty-eight feet, built[2] upon a mound with two terraces, the upper one being one hundred and sixty-six feet. The edifice is of brick, and the entire surface is heavily gilded. The king of Upper Burmah gave $135,000 to this pagoda's ornamentation. The ornament at the top, spreading like an umbrella, is composed of tiers of rings, hung with jeweled bells of silver and gold, costing a quarter of a million dollars. It is the peculiar glory of this pagoda that it is built as the shrine of eight of the original hairs of the original Gautama.

The great resources of the country are little developed, although it is the most prosperous province of British India. With fertile soil and extensive commerce, and wide-awake, frank-faced people, civil and prepossessing, Burmah must have a great future before it. Most of the men can read and write, being taught so much by the monastery schools, and most of the boys, says Bishop Titcomb,[3] are placed in the monastery itself for a few months for moral instruction. The schooling, however, is so little that no great number of pupils are enrolled at once; the pupils for 1889–90 being, when compared with a proportionate population in our own land, but one pupil in Burmah to nine in New England.

The king, however, extends a cordial welcome to the missionaries who have come to him from out the West; and he is having the British Encyclopedia translated, and I trust that the day may not be so very distant when Burmah will erect a heavily gilded statue, if not a pagoda, to the memory of Judson, who suffered so much at the hands of Buddhist rule, but whose work has proved so beneficent in the elevation of vast numbers of the subjects of the realm.

[1] This statement is based upon the U. S. Bureau of Education reports as to Burmese education and recent missionary statistics.

[2] Rebuilt in 1768.

[3] *Buddhism*, p. 126. Religious Tract Society, London.

7. Civil Service Examinations in Far Cathay.

It may seem odd to associate our modern notions of Civil Service Examinations with the Far Cathay of medieval story, the seat of the magical gardens, and the home of Prester John; but what was really meant for civil service study in China was in full swing long before the age of the Nestorians and their redoubtable Presbyter.

LONDON MISSIONARY SOCIETY SCHOOL, TIENTSIN.—Kingman.

That so elaborate a scheme of education should have covered the plains of Sinim is not less remarkable than the fact that high-water mark was reached so many ages since, and that the tide of intellectual development a century ago was little above the mark of a thousand years before that, so far as can be judged from the records of the empire.

If the Middle Kingdom is not of nimble wit, no one can doubt its astuteness and acuteness, and the practical character of its intellectual operations.

I.

With Socrates the Greek and Moses the Hebrew, with Zoroaster the Persian and Gautama the Prince of India, with Mohammed the Arabian, with thoughtful sages upon the plains of India, whose dim vision of

God endures when their names have perished,— in the ranks of the immortal few, less than half a score of men, whose fame will endure upon this globe so long as rivers run, so long as roars the sea, is the name of Confucius.

However in the light of relatively recent centuries we may speak of the essential limitations of his intellectual concepts and his lack of spiritual apprehension,— as half the world or more is always at a quarrel with Mohammed, and even with Moses,— it will never cease to be a wonder in all the ages that Confucius, had the knack to seize upon the plastic millions of one of the mightiest empires of the globe and shape them at will.

The reason is not far to seek, little as we understand it, and little as we can analyze it. It is found in the character of the national mind, not made, but modified by him. Indeed in many respects he is to be accepted as the typical Chinaman, the nation at its best. It can never be imagined that Socrates should have become a mere editor of other men's notions, and that he should have compelled by moral force the versatile Greeks to accept them, and to take their stand upon them without advancing an inch further for two thousand years; nor that Gautama should have taken the pith of the Hindu books of his age and compressed them into short compass, and then persuaded the philosophic mind of his native land, so keen, so subtle, to stand upon them, without indulging in that interminable drift of thought so characteristic of the Hindus.

Barring the question of his inspiration, no one can think of Moses as sitting down calmly upon the banks of the Nile, and there gathering up the wisdom of Egypt; and so stamping it upon the priesthood of Osiris and the lotus-eaters, and the leek and onion raising populations around him, and the very brickmakers who were lashed by the Pharaohs, as to compel its acceptance, and the maintenance of their civilization, already antique, at an even level for thousands of years.

Whatever were the leading traits of the Chinese mind, critically decided upon and authoritatively announced by specialists after careful analysis and proof from the Chinese history, it is certain that there were eminent sages before the time of Confucius, so many in number, so weighty in character, as to form a sharply defined national mind, and that the editor of the classics took their work and added to it and subtracted from it, and fitted it for transmission to subsequent ages; and that the national mind, already formed in the more thoughtful people generation after generation, accepted the Confucian work as its own; and that the national evolution took place along lines already marked out.

A slow-molded, a careful, a conservative people, enterprising in

looking to their own interests; with sense to see the social value of certain well-ordered moralities; with a high appreciation of the necessity for a strong government, and of the efficiency of absolute power, limited by ancient custom and the influence of a powerful class of educated men; with a rigid determination age after age to keep the best ideas of the nation at the front by ceaselessly dinging them into all youthful ears that were open to receive them; with a determination to put a premium upon these lessons of antiquity; with as rigid a determination that the heart of Asia should beat true to itself,— this isolated people, whose ships could sail to no far-off seas, whose armies could conquer neighboring Asia, and whose wheelbarrows at one time

CHRISTIAN NATIVE SCHOOL, CHEFOO.—CORBETT.

Taught by a young lady educated at the mission.

lacked but little of trundling to the Atlantic; this people so self-contained, and so content, so justly conceited with the pride of permanency in their power for immemorial generations; this people so exhaustless in resources unlooked for by their Occidental neighbors; a people receptive of new notions that are proved to be good, but impatient at being disturbed in their conservatism for trivial reasons; this people so monotonously capable and evenly balanced, stood behind Confucius to perpetuate his fame.

II.

With its limitations, the so-called civil service examination system of China, so powerful in giving coherency to the nation at large, and so remarkable in its rise and perpetuity, is still admirable so far as it

goes; nor is it easy to see how it can go farther, until the mind of China has been so largely informed, with the ideas of other peoples differently educated, that their own system may be modified through their own well-balanced educators, who have a knowledge of the Occidental as well as Oriental training. Indeed, the time cannot be far distant when the Chinese authorities will so change their methods as to match the present educational standards in the most progressive nations of this age. The merits of their system, as it stands to-day, can be only partially stated in America, since they are less obvious to those disciplined by another method.

Chinese society as such has no caste, but the people fall within certain classifications,— as the agriculturists, the mechanics, the tradesmen, and the literary class. There is nothing like a priesthood among the Confucianists, or any hereditary nobility. Education stands in lieu of feudal rank. And the literary class is constantly recruited from the entire nation; the lowest grade of schools and the highest being open to all the people who can afford to enter the lists for the highest honors, and who can by merit pass from one examination to another.

There is a small tuition for the support of the teacher, although to some extent free schools were established by the emperor in 1730. The educational prizes are so great, the possibility of admission to the privileges of the literary class and the hope of civil employment (which is usually, but not uniformly, given to the so-called cultured class), that the schools are generally enough patronized to enable the mercantile classes and the wealthier among the agriculturists to handle an accountant's wire and block frame, and to write, and to read more or less of the classics in an unspoken language. This amount of schooling is the more general since there is always a full corps of teachers seeking employment; students who have failed to pass the higher examinations or failed to find other work than tutoring the young.

All over the great inland provinces, along the broad rivers, on high table-lands, among the mountains, and by the side of the sea, the more dense populations have had schooling for ages; from generation to generation the children have entered, first bowing to the tablet or image of Confucius; each successive series of boys at work on the classics in a dead or unspoken language[1]; then from each school a list is made up of those most apt and most ambitious and who can afford to go forward, who become candidates for degrees in the more advanced schools which are opened by the government.

[1] The Mandarin Colloquial is the language of the court, and spoken by a hundred millions, while the people at large have dialects so various that those in one part of the empire cannot converse with those from some other section of their broad realm.

Although all citizens have the right to the first examination, which confers what we should call the degree of Bachelor of Arts in its relation to those which follow it, the second degree is never open to one who did not secure the first, and the advanced degrees are limited as to the number which can be conferred. There may be two thousand students in one district examined for the first degree, during five days in succession at one stage, and five at another, and a like number of days for more advanced examinations. The second degree, which we will for our purposes call that of Master of Arts, admits persons to certain civil

GROUP FROM THE McTYRE HIGH SCHOOL FOR GIRLS, AMERICAN PROTESTANT EPISCOPAL MISSION, SHANGHAI. — THOMSON.

privileges, — the trial by one's peers, and exemption from corporeal punishment. For this second degree, in a population of twenty millions, there may be ten thousand competitors, but only ninety degrees conferred. Plucky Chinamen, who fail, often keep at it till they are quite advanced in years; "gritty" grandfathers competing with their grandsons. President Martin, of the Imperial University at Pekin, instances one examination where there were ninety-nine who succeeded, and at an average they were over thirty years old; fourteen were over forty, one sixty-two, and one eighty-three.

The competition for the third degree, which for convenience we will call that of LL.D., occurs at the capital. There are, perhaps, six

thousand candidates, to whom three hundred and fifty degrees are open. The names of the successful men become at once the pride of the provinces; they are the picked men, through whom the nation itself is to be kept to its standard.

Success mainly hinges upon one's ability to hold in mind the classics that have been studied during so many years. It is an astonishing training of the memory. One effect of this is the transmission of disciplined memories from father to son. The average pupil in a Christian mission school in China is found to have by heredity an aptitude to memorize not found among Occidentals.

And it is to be said with an emphasis, that the diplomats of foreign nations have found that the Chinese system of competitive examinations has brought to the front men of great native capacity for the conduct of national affairs.

III.

Some of the defects of this antiquated scheme as a system of national education, in its relations to the nineteenth century and the needs of China to-day, are easily stated by almost anybody, since it is easy to find fault apparently well grounded, even if all points are not well taken.

There are no schools for girls in China, save that in the southern part of the empire there are a few with private tutors for young women of rank, and private Confucianist charity has of late been stimulated by Christian competition to do a little here and there to enlarge the intellectual understanding of women,— much as a handful of foreign ladies have sought to benefit the soles of their sisters by starting "anti-foot-binding" clubs.

Again, as a national plan to educate the people, the Chinese system fails of being general enough. One man out of five in a city can read, and one out of ten in the country; this is the estimate of intelligent observers. It is rare to find a mechanic or a husbandman who can read. "See, I have straw shoes; men who wear straw shoes do not read." Nearly all the schools to fit for the first degree are tuition schools, and inaccessible to the poor.

In its relation to national progress, there is nothing stimulating in an educational system which spends itself in disciplining the memory, allowing no opportunity for testing other mental powers. Aside from chirography and the counting needful for ordinary affairs, there is ordinarily no education, save such study of the classics as will enable the student to remember them when he is examined. The teacher gives instruction in the same book he himself studied, in manner as he himself was instructed, and so it goes, age after age, from daily

sunrise till ten, and from eleven till five, although in summer there is no second session.

As a scheme for educating a class of literary men from which government officers may be selected, that is, for educating the leaders of the nation, it dwarfs the national mind to use these same books age after age. Think what America would be to-day, if we had no other education than that of taking such lads as can afford to pay tuition and drilling them to memorize the Greek and Hebrew Scriptures, or, for that matter, Kent's Commentaries or Blackstone, written in Latin or some language unknown to the common people; and then putting them through repeated examinations to test their memories, and then parceling out the offices among a few of the most successful: this would be like the so-called "civil service" system of education in China.[1]

In its relations to the well-being of a great empire, it is a national misfortune that the publicists of China, and the literary class as such, should be systematically miseducated in respect to so primary a study as geography. Maps made in China not long ago represent that nation as occupying four-fifths of the earth's surface, while foreign nations form a narrow fringe upon the margin.[2] Out of a thousand students who met for examination at Lin Ching in 1891, there were not ten who knew more about the results of geographical investigations than ten Hottentots.

One result of this gross ignorance upon the part of those who would sway four hundreds of millions of people is, that Mr. Hart, Chief Inspector of the Chinese customs service, in the employ of the Chinese government, stated a few years ago that there were only ten or twenty men in the whole empire who thought that western appliances were valuable; that not one Chinaman out of one hundred thousand knew anything about such inventions; and that, taking the whole population, not one out of ten thousand knew anything about foreigners.[3]

Whenever the educational system of China is modified to match the requirements of this age, there will be, besides the study of ancient text, a fairly well-balanced curriculum, including the natural sciences,

[1] It does not seem fair to mention the abuse of the system as an argument against it. If we had it in America or in Great Britain, there would be more or less corruption to vitiate the working of it as a perfect scheme for purifying civil service, and that is the way it works in China. *Vide* the chapter on education, in S. Wells Williams' *Middle Kingdom*, and Douglas' *China*, pp. 104, 105. The former book is, in its latest edition, the fruit of a lifetime of careful study; and Professor Douglas has made a specialty of Chinese studies during twenty-five years. In this connection one may well re-read that part of Book II, *supra*, which relates to official corruption and maladministration in China.

[2] A. Williamson's *North China*, Vol. I, p. 12. London, 1870.

[3] Williamson, Vol. I, pp. 12, 13.

astronomy, navigation, surveying, mechanics, anatomy and physiology, political economy and international law; at least so much, if not metaphysics and moral science. If Confucianism and the intermingled faiths of China are really adapted to universal sway, the educational system of the empire will take an attitude not hostile to new thought and new methods, and if they are to continue to rule in China, it will be by their abiding the test of the new education.

In February, 1888, the Rev. A. P. Parker gave, in the *Chinese Recorder*, some account of the Chinese Almanac, which is the most

FOOCHOW STUDENTS.

Professor G. Milton Gardner's theological class at Shao-wu, Foochow. The man in the center was once a celebrated gambler, addicted to drink and opium; now a thoroughly converted man, a good worker, and an excellent preacher. The men on either side are first degree graduates of the Chinese examination lists.

universally circulated book in China. The publication of this Almanac belongs exclusively to the government. It is prepared by the Imperial Board at Pekin. It contains the Imperial Guide to Divination. "Its great object," says Mr. Parker, "is to give full and accurate information for selecting lucky times and lucky places for performing all the acts, great and small, of every-day life. And as every act of life, even the most trivial, depends for its success on the time in which and the direction towards which it is done, it is of the utmost importance that

every one should have correct information, available at all times, to enable him to so order his life as to avoid bad luck and calamity, and secure good luck and prosperity." There are certain days in which the hours, one to three A.M., are lucky, and the hours on the same day between eleven A.M. and one P.M. The sixth day of the month is a good time for cutting out a suit of clothes filled with good luck; it must be done at three o'clock in the morning. Whether you wish to shave your head, or worship the gods, or take a bath, do it by all means on that blessed sixth day of the month, at the charmed hour, three in the morning. If you move into a new house, it is unlucky on the twenty-second day, and lucky on the second. Never plant your garden on the twenty-second, or begin a journey. Marry on the second day of the month, and receive your friends on that day. This Almanac has a list of the days when evil stars preside. And, what is very important in case of an accidental wound, this invaluable vade-mecum has a list of the days in which the soul occupies one part of the body, and another list of the days when the soul is in some other part of the body.

It would be the function of our revered Professor Simon Newcomb, F.R.S., LL.D., to keep posted on such matters, if he were Superintendent of the Imperial Almanac in Pekin instead of our Nautical Almanac in Washington. And if our system of education was like that of China, Professor Young would give his entire time to searching the heavens for still more lucky stars and lucky days for the Princeton tigers to beat our college world at foot-ball.

IV.

All great bodies move slowly. They have to. If the Chinese Minister to Washington were to ship home a translation of eighty million copies of Dr. Newcomb's brochure, and the emperor, who is just beginning to read English, were to give a copy to every family in his domain, and cut off in the same year his list of lucky and unlucky days, and run his luck as to evil stars, he would literally lose his head; or else there is no virtue in Confucius and Mencius, who explicitly told their countrymen what to do in the event of the emperor's losing his head metaphorically. I have no doubt whatever that the Imperial Almanac is regarded as a huge celestial joke at headquarters.

Already the leaders of thought in China have begun to avail themselves of the new education to give to their own countrymen new ideas and new methods. Eminent Chinese statesmen of to-day were, not long since, students in Occidental colleges. And the great philan-

thropic movement by which Europe and America are planting a new education in China is frankly met in a fraternal spirit on the part of enlightened and far-seeing men, who have to go slowly so far as concerns the populace, but who have the good of their country at heart, and who welcome the light that comes from Christian lands.

KOREAN GIRLS' SCHOOL, OF THE M. E. MISSION, SEOUL.—VINTON.

His Majesty, the King of Korea, has conferred upon this institution the name, "The Pear Flower School." There are about forty pupils.

Nor is it too much to look for, that the day will ultimately come when the educational system of China will be such as to convey to eight or ten score millions of young people in China some notion of God, whom their emperor has worshiped year by year from hoary ages on their behalf, and some notion of immortality and the possibilities for development in those who are made in the moral image of God.

8. The Sunrise Kingdom.

I.

The Chinese think of Japan as eastward, and they call it the Land of the Sunrise. Here, indeed, the sun has risen, although our Buddhist and Shinto friends there are threatening more or less of a thunder-storm, which, whenever it occurs in the morning, is followed by many days of unsettled weather. It seems, however, most likely that the light of Christian ideas now flooding the Isles will grow brighter and brighter till the perfect day.

There is nothing so delightful in mature life as to learn that the world is more beautiful than one suspected in poring over a map in childhood. That Japan is gorgeous with flowers makes us tolerant with what we think of as its antique religious heresies; the love of Nature being one of the pet peculiarities of the Shinto faith. It is a land of climbing plants and arbor life. The tropics are carried there on deep-sea currents. The myriad little isles, and the larger with their picturesque coast outline and with their highland streams and rich valleys, are really but the crests of submerged mountains, so deep is the blue water flowing along this kingdom in the sea. It is as if New England, New York, and Pennsylvania were afloat and anchored there, as to size, with two-thirds the present population of the United States packed into its numberless villages and the few large cities.

Here dwelt Joseph Neesima; when a mere child walking morning by morning three miles and a half before breakfast, to worship in the temple of his gods, and bringing to his mother, when sick, the food offered to idols to make her well again. One cannot read the story of this lad's home life, of his parents and his grandmother, without recurring also to what Attar, the Persian poet, said twenty generations ago, as his unconscious comment upon the thirty-fifth verse of the tenth chapter of the Acts of the Apostles: When Gabriel overheard the answer given to the prayer of a worshiper, straightway he flew to the earth to find the accepted saint; then, after once returning for divine direction, he finally found the devotee bending before an idol in a pagan pagoda; and the Lord surprised the strictly orthodox and somewhat uncharitable Gabriel by saying, "I consider not the error of ignorance, — this heart, amid its darkness, hath the highest place."[1]

In Neesima's youth we find a good illustration of the power of ideas in the mind of a boy, and the advantage of sending ideas from con-

[1] Compare Rev. Moncure D. Conway's *Anthology*, pp. 133, 134. Boston, 1877.

tinent to continent. One Bridgman, a Chinese missionary, prepared a brief story of the United States, and also a brief story of the Bible: from reading one, the youthful Neesima came to the conclusion that the Japanese government had no arbitrary right to cut off people's heads as if they were cats and dogs, and from reading the other, he learned of the Fatherhood of God; and ultimately, with his strong religious nature, he concluded to trust his Heavenly Father, and he ran away to America, praying "O God, if Thou hast eyes, see me; if Thou hast ears, hear me; I want to be civilized by the Bible."

When, thanks to Alpheus Hardy, he was fitted to do so, he went back to Japan, and founded the Doshisha College in Kyoto, which has some five hundred students; a Christian college, since, without missionary instruction, he formed the judgment, even before he first left Japan, that Christianity was needed there to improve public morals.

II.

A hundred years ago in Japan, the liberal party who desired intercourse with foreign nations used to call the conservatives "frogs in a well."[1] The liberals came to the front after Japan was peacefully opened by Commodore Perry to the world, not long since, and the government then took the amazing policy of sending their choicest young men to various parts of Christendom to pursue thorough courses of education, in order to change the face of Japanese society by bringing in a new set of ideas.

Those students who came to America were maintained here by private aid when support from home was cut off by civil war. Their common school system as it is to-day was one of the ideas Japan took from the United States, enrolling three millions of pupils. And whatever has been done to furnish moral education to Japan has been five-sixths of it American, as to the number of workers;[2] and the Americans began a decade before any other nationality.

The Japanese geological survey is the work of Americans; the American internal revenue and banking system were but slightly modified in adapting them to Japan; the dictionary and grammar work needful for study of the language, and the translation of the Bible into Japanese, were a part of our own work for the Land of the Four Seas.[3]

[1] Inoetzi-no-Kajoru.

[2] This was so in 1887; two hundred and fifty out of three hundred.

[3] This sentence rests on the statements of Rev. W. Elliott Griffis, D.D., late Professor in the Imperial University of Tokyo, who is perhaps our foremost authority in things Japanese.

JAPANESE BIBLE CLASS.—SPENCER.

Most of the young men are students, chiefly in the Medical School. The teacher is Miss Mary E. Wilson.

The American government, too, restored to Japan three-quarters of a million dollars taken in unjust indemnity; three European powers, also concerned in the injustice, not doing likewise.

III.

These points are made, to illustrate the value of the commerce in ideas. If our Shinto and Buddhist brethren in Japan have ideas of great value to the world, let us have them. There is native money enough in Japan to send their missionaries here. If there is any power in their ancient faiths to renovate this world, let us have it. There are not only acres, but square leagues, of anarchical metropolitan districts in America that we would like to let out on a Shinto lease; even if we have not got through trying upon them, we shall be glad of reciprocity in the commerce of ideas. By all means let them come. It was reported at home by their delegates to Chicago that Americans were eager to learn of their faith, and we are; and we would like to watch the effects of it in portions of Chicago and New York.

There being, moreover, seven principal Buddhist sects in Japan, subdivided twenty-two times,[1] besides the Shinto cult, it must be that some one of them will exactly hit the case of such of our people as do not respond readily to the dictates of Christianity, unless at the point of the bayonet or at the invitation of the police. With my own personal knowledge of rural America, I will also guarantee to find good school districts in which to begin, and point them out to those gentlemen who have the light of Asia in portable shape, or who can spare a few Shinto missionaries to guide that ancestral and heroic worship which is so popular in America.

IV.

The true inwardness of the state of popular theological education in Japan at the present time was recently discovered by an officer of their national department of education, who examined a town in Northern Japan. There were ninety-nine boys and nineteen girls, averaging fourteen years old. Twenty-five believed in the immortality of the soul, and twenty-five believed in the existence of a soul, but not in its immortality. Fourteen girls and forty-eight boys did not believe in any soul whatever. Two-thirds of the children believed that the worship of the Shinto and Buddhist gods was a social custom only, relating

[1] *Missionary Herald*, August, 1892.

to no power that could or would affect individual life.[1] If there are thirty-four thousand one hundred and one elementary schools in Japan, of which this examination offers a fair sample, I trust that the missionaries who come to America will give us that New Buddhism which is a rising power in their progressive country, from which so much is hoped by their Luthers and Calvins, who seek to adapt their faith to the needs of the new age.

The infants, at least, in Japan are progressive. "Whom shall we obey?" was the question recently treated by a maiden of sixteen, with black glossy hair and black sparkling eyes, a rosy-cheeked and wise child, with a bright flower, and with her mind made up. "We cannot obey our parents, as they are ignorant; we cannot obey our teachers, as they may be mistaken. We must think of everything deeply, and follow our own opinion."

A JAPANESE VILLAGE.

It is a time of general unrest and uncertainity, writes one. Spiritually, it is akin to the physical uncertainty we all feel in this land of earthquakes. Under these circumstances the bright and the eager somewhat easily accept Christianity. And the stability of these schoolgirls, writes this teacher, is greater than might be expected from a sex so trained for generations as to regard the will of father, brother, or husband as absolute authority.[2]

That the young women have a chance to have advanced schooling is due largely to foreign women, as to the higher grades. One city, with a hundred and fifty thousand population, gives girls no public schooling higher than the intermediate. A year or two ago, thirty-four government normal or high schools admitted girls; the next year six,[3] *omnia vestigia retrorsum*. Still, upon the other hand, a young woman of Japan, educated in Washington, has just received a title of nobility, that she may, as a lady in waiting, teach the daughters of the peers.

[1] Rev. John L. Dearing, in *The Watchman*. [2] Letter of April 20, 1894.
[3] Dr. Holbrook of Kobe.

V.

A certain sturdiness of national stock, the physical basis for making a useful Christian race, was indicated by the self-reliance of a Japanese neighbor, who told the dying Neesima that he did not need to pray, that he could get on very well by himself.

"My people," quoth the Mikado to St. Francis Xavier, nearly three hundred and fifty years ago, "My people will not readily assent to what may be said to them; but they will investigate what you may affirm respecting religion by a multitude of questions, and, above all, by observing whether your conduct agrees with your words. This done, the king, the nobility, and adult population, will flock to Christ, being a nation which follows reason as a guide."

At the meeting of the first Japanese Parliament, under their new constitution, it was found that one member out of twenty was a Christian, while in the empire the proportion of Christians to the whole population was but one to five hundred. The thoughtful men in Japan, the students of the human life of to-day, and of the wide world's literature, find that in Jesus Christ which interests them very much. He offers a new ideal. "It is the glory of mankind that Jesus lived," says Nakanishi the Buddhist; "Christ's character and teachings stand forever."

It took Christianity three centuries to effect in the Roman empire changes that Christianity has wrought in Japan in less than one generation. As to domestic life there has come in a new idea. Public opinion has a new standard. There is more Christianity in the Japanese government to-day than there was in Rome under Constantine.

The first Protestant convert to Christianity, in the Land of the Sunrise, was an officer of the government, who picked up an English New Testament floating in the bay. When he learned that it related to Jesus Christ, he sent his brother-in-law to China, to learn what the book said about Him. It was a new ideal. He began to conform his life to it. He sent again to China before any missionary landed in Japan. Then later, his brother-in-law visited the Christian teachers on their arrival. He was baptized as a Christian so early that he would have lost his life if it had been known. Now Prince Komatsu has asked for ten thousand copies of the New Testament, for the use of the Imperial Guard.

9. The Yankee Schoolmaster in the World of the Orient.

Passing over the Galata bridge in Constantinople, among the twenty-eight thousand passengers who daily cross it, we see the Yankee schoolmaster entering the world of the Orient. A little short are the striped trousers of this "son-of-a-pail," as the giggling children of the Orient call him in his stove-pipe hat. This typical Yankee, as oddly arrayed

THE GALATA BRIDGE ACROSS THE GOLDEN HORN.

View from the Galata Tower, which corresponds to Seroskier's Tower, seen opposite in the city.

as any figure in the crowd with its hundred colors, has stuffed his pockets full of money to establish schools in the Sultan's realm. Costumes extravagant elbow him; and he is jostled by the porters with their sedan chairs inlaid with mother-of-pearl; and there are long yellow garments of the ubiquitous Jew and the scarlet trousers of the Turkish soldiers to contrast with his blue swallow-tail and shining brass; yet the donkeys, dogs, ox-carts, camels, and the streams of people from far-away regions who cross this way and that, at this meeting-place of three continents, do not confuse the hook-nosed and long-chinned stranger from the new hemisphere; neither Bedouin bands nor French exquisites, nor the tribal representatives of a score of petty

states, can put out of countenance him whose star-spangled and striped neck-cloth is flying on the wind that sweeps across from the deep blue waters; neither the cries of the confused and surging nationalities, nor the noise of the floating bridge uneasily riding the waves, can make him look other than straight onward in his determination to plant new notions among the heterogeneous clans of the East.

I.

His Majesty, the Sultan of the various Turkeys, European and Asiatic, with all their multifarious peoples, has extended to his Brother Jonathan a very cordial welcome to his world of the Arabian Nights, stipulating only with his own people that the head shall be removed from the shoulders of any Mussulman who ventures to think that the Mission of Mohammed was some time since fulfilled, and that Jesus of Nazareth should rule in his stead; and holding his Yankee schoolmaster to a strict rule to stick to his ferule and keep clear of politics. The wise men of Turkey, whose rule extends over so vast an empire, have appreciated the practical helpfulness of Western ideas and the friendliness of America, which has no political interests to lead to a suspicion of their disinterestedness in humanitarian work in the East.

Quite outside the distinctively religious work of America, the presence of the able men who have founded educational institutions has proved to be a great civilizing power in the land. The local Turkish governors have been, as a rule, most friendly, not only in a social way but in indorsing their admirable school work.[1] And the outward appearance of the towns and villages has appreciably changed through the improvements introduced by American philanthropists who have made their homes in the empire.

The present Turkish Minister of Public Instruction is a well-educated man, for five years residing in London. The educational department took the American Arithmetic, which Dr. Hamlin translated into Armeno-Turkish, and had it prepared for the public schools of the empire.[2]

The typical school, which the Yankee schoolmaster found common in the Orient, upon his first going there, taught pupils their letters, and the memorizing of passages from the Koran. The villages furnished tillage land to the teacher, who was further maintained by tuition.

[1] His Excellency, the Keeper of the Rolls, recently made an admirable address at Commencement at the Marash Girls' College.

[2] Professor Upham of Bowdoin, and Dr. Francis Wayland, are still teaching in the Christian institutions of Turkey, through Dr. Hamlin's translation.

The state of woman's education under the Turkish rule may be imagined by the appearance of the Egyptian women photographed when off on a lark, going to a wedding,— as they appear on page 177, *supra*. It is left to the imagination how they would have looked had they been going to a funeral instead.

To pick up a Moslem community at random, Gaza, with a population of nearly thirty thousand, had not, so late as a year or two ago, any native instruction whatever for the young women of the city. Sewing, much less reading, is not one of the modern accomplishments. So, too, it was said some fifty years ago by Butrus Bistany, a native teacher and editor, that any one who denies the degradation and ignorance of Syrian women would deny the existence of the noonday sun.[1]

MISS BARTLETT AND HER KINDERGARTEN TRAINING CLASS.[2]— McNAUGHTON.

II.

'Tis easy enough, then, to see that when a handful of Americans, almost two generations ago, determined that the schoolmaster, in going abroad, should cross the Galata bridge and enter the Orient, it was a good errand to go upon.

When Dr. Jessup arrived in Syria, in 1856, there was but one Protestant educational building in the country, where now there are eighty. There were then no Turkish government schools where now there are graded schools in all the larger cities.[3] The American Presbyterian

[1] Jessup's *Women of the Arabs*, Chapter XIII.

[2] Miss Bartlett was the first in the field with this method, at Smyrna. The kindergarten has proved so popular in Turkey, that schools have been opened as fast as teachers could be procured.

[3] Under the law of 1869.

GRADUATES OF GIRLS' SCHOOL, SMYRNA, 1889.—McNaughton.

Syrian Mission has maintained one hundred and seventeen common schools, and six for higher education, besides a college and an institution for theological training, with native teachers fitted for their work by the mission, and giving instruction in more than fivescore schools of lower grade.

The Ladies' Seminary at Beirût has been greatly honored in this work. The building itself is unique, being typical of the far-away Christian charity that has entered into this remarkable educational work. The

AMERICAN GIRLS' COLLEGE, BEIRÛT.—LAW.

lumber in it came from the state of Maine, the doors and windows from Lowell, the tiles from Marseilles, the stone from Beirût, a part of the stone pavement from Italy and a part from Mount Lebanon; the iron bedsteads in it came from Birmingham, England; the portico was the gift of a New York lady; the organ was given by a woman from Newport, Rhode Island; the cistern was built by one of God's devout women in the state of Massachusetts.

III.

The Women's Board of Missions, connected with the A.B.C.F.M., maintains in Western Turkey five boarding-schools, with four hundred and seventy-three pupils, and forty-one day schools, with fifteen hundred pupils.

The bright-eyed and intelligent pupils in these Asiatic schools are made so by their schooling. Their lot is low enough without the womanly kindness which has come to them from the western shore of the Atlantic. I once questioned a most intelligent traveler who had spent much time in going in and out among the homes of a high-walled and craggy town, and who for something like a score of months was quite at home among the houses that stood upon attractive mountain heights, overlooking a sparkling inland sea, and I confess that I was hardly prepared for so strong a statement concerning the dense ignorance that was discovered among a population about two-thirds the number found in Grafton County, New Hampshire.

"While I am not prepared," was the traveler's reply, "to say that the ignorance of the lowest class of women and children in Turkey is greater than that of the lowest class in the great centres of civilization, I feel convinced that the ignorance of these communities at large is such as can be with difficulty matched among African tribes or in the South Seas. The great need of the women of Turkey to-day is the education of their children, that the coming generations may at the least stand a chance to compete with more advanced peoples, who are no more than the peers of the Orientals in native ability." [1]

An eminent Yankee schoolmaster, who resided among the Orientals for several years, has told me that when it was proposed to educate the girls in his somewhat roomy school district, the old men took it as a great joke; they said,—

"If you educate the girls, the next thing you will want to do will be to educate the donkeys. A donkey can learn to read as well as the girls can. And there is just as much use in having a donkey that can read, as to have a girl that can read. There's nobody that will marry a girl that can read. She will think, and talk back; her husband cannot do anything with her. We shall have our houses full of old maids."

"But when the girls began to go to school," the Yankee pedagogue told me, "the young men soon found it out; and there is to-day no fairly educated girl but has so many suitors as to interfere with her attempt to teach or engage in anything else than home building. And after all, Turkey needs Christian homes more than anything else. That is, it will be an elegant country to live in when it is crowded with Christian homes."

These Yankee schoolmasters, and the school dames they took out with them, finally found themselves put into the papers. A very solid

[1] Letter of April 16, 1894.

and bulky English review has taken them up, to make them famous. The *British Quarterly* says that when the Americans arrived in Turkey, they found the women of the country in a degraded condition; that there was no public sentiment in favor of the education of women. The general opinion seemed to be that the female sex has almost no intellectual capacity. The first efforts of the Americans to make the women sharers in intellectual progress and refinement were met with opposition, and often with derisive laughter. They have created a new

TEN PUPILS IN EUPHRATES COLLEGE IN EASTERN TURKEY.—BARTON.

This college ministers to an area as large as New England and the Middle Atlantic states, with a population of five millions. There are forty-one students of college grade, and nearly 500 in other departments. Two of the young men, whose faces we see, had to leave, for having too many ideas; they began to think, and to express their ideas. The college would not be tolerated for an hour if it allowed any student to make remarks upon Turkish politics. The authorities had to suppress the young men.

public sentiment in favor of the education of women. This is shown by the interest taken in the schools established by Americans for the education of girls. Pashas, civil and military officers of high rank, the ecclesiastics and wealthy men of all the different nationalities, attend the examinations, and express their hearty approval of the efforts made by the Americans for improving the condition of the women of

Turkey. The American ladies who have had charge of these schools have made great use of the press in enlightening the community on this subject. Through the press and by well-organized schools, as well as by direct effort, the American women are lifting up to a higher level the women of Turkey. The task is one of peculiar difficulty, and requires great moral courage, mingled with tact and patience. The American ladies who have undertaken this work are the fit agents for carrying it to a larger success.

If the foregoing paragraph be not the literal quotation, it is substantially so. It gives, however, the main credit to the dames rather than to the masters, and this is the truth. It would, however, never have done for me to represent Sister Matilda and Dorothy Q. as striding along the Galata bridge with a stars-and-stripes shawl on, to the admiration of His Majesty, the Sultan, and his suite,— so the typical Jonathan walks in her place.

One of the most useful of all these American women who deserve the meed of international fame, once wrote me the outcome of her twenty years' observation in Turkey. "Whatever we teach or do not teach, we train the college girls to self-control, which means very much, in the sometimes stormy homes of the Orient. One effect of the schooling of girls is this, that they win the respect of their fathers and brothers, and have more freedom to express their opinions and wishes as to marriage proposals. And in Protestant families girlhood is prolonged; it being now no greater shame to be married so late as eighteen or twenty than so late as fourteen, twenty years ago. Marriage at twelve was the old rule; yet now, even the non-Protestants seldom marry before fifteen, and often not till twenty." Again, says this queenly woman of Massachusetts, who has devoted herself for the love of God to making homes for other people, "I notice that the social life of the people has been greatly stimulated by the schools. The parents travel between their widely scattered homes and the school towns, so that girls now more frequently marry outside their own village."

Then, too, there is Miss Pierce, to tell us of the great change made in the village girl, in her red fez and gay handkerchiefs and beads, her blue tunic and red silk drapery, when she goes to a great city school taught by the American ladies at Marash or Aintab. Then she catches a new idea of a new life, and she yields to its power; a new world of religious thought opens to her, and a new world of cleanliness and of discipline. The fetters of her mind, the legacy of hundreds of years of oppression and ignorance and superstition, drop off.

Miss Shattuck has added to her valuable reminiscences of a score of years, one peculiar item in the interest of glaziers. I am sure I never

FRESHMAN CLASS, CENTRAL TURKEY COLLEGE, AINTAB.—FULLER.

Aintab has good graded common schools, a seminary for young women, the college a medical institute, a hospital and dispensary.

thought of it in connection with Turkish schools. Better lighted houses follow the formation of reading habits, and the neighbors who cannot read follow the fashion. And if they do not see to read, they at least see the dirt, and they fall to and clean up their rooms. And if there is a window, they open it and let in pure air. Forty odd years

AN ARAB SCHOOLMASTER IN EGYPT.

There is a great Moslem University at Cairo to prepare teachers and preachers. Dr. Ellinwood in the *Evangelist*, a few years ago, reported 300 instructors and 10,000 students; some from the Malay peninsula, from India, Persia, Zanzibar, Algiers, Morocco. And Mr. Lane Pool says that some students cross Africa on foot from the West Coast. Bed and board is cheap; a blanket and the floor, and coarse bread.

ago there was not a glass window in Aintab. Forty thousand people lived, for the most part, in the dark and the dirt. If the Americans have carried no other light to Turkey than "lights" of window-glass, they deserve well of humanity.

IV.

There is, however, at least a modicum of praise to be bestowed upon the masters, usually Masters of the Arts,— college-bred men who have built notable colleges for the young men.

MISS CADAR KEREKIAN.[1]—SHATTUCK.

The marvel of it is in the fact that men not very old have seen this mighty change. A gentleman told President Fuller, that out of twenty thousand girls and women in his native city, when he was a boy, only two could read; now there are relatively few without a fair degree of schooling, unless among a portion of the Moslem families. It is not fifty years since a missionary was stoned out of Aintab; now the martyr cause has a college and three churches, with well-appointed Sunday-schools, Christian Endeavor Societies, and a Young Men's Christian Association.

The vast stimulus given to the education of women has been connected with a remarkable uprising of young men, who desire to have in Asia the facilities offered young men in America. 'Tis singular; yet these young men have taken a great interest in the education of the young women, and the American philanthropists would have it so. It is to be feared, indeed, that the cool and calculating schoolmasters and school dames who go striding across the Galata bridge into the World of the Orient seriously intend, of malice

[1] This energetic, plucky young woman went to school and taught school, and earned her way through Marash College, and graduated with honor, — just like so many vigorous and stirring women in America, who have earned whatever advanced schooling they have had. Miss Kerekian is now doing excellent service as a Bible reader.

aforethought, to set up great match factories, and to build up good homes in Turkey,— and good homes are the foundations of national greatness. This is sociological work on a national scale that our American reformers of the world are engaged in.

We see by the faces of the young women and the young men that they are doing God service, and doing man service, who educate them.[1]

The young men at Aintab College come, very few less than two days' journey to school; some, five days; and here is one who has come eight

NATIVE TEACHERS AT OORFA.—SHATTUCK.

Of the first names there are Osanna, Margaret, Zoomroot, Yeoneze, and Hanum; and of the surnames, Cheuljian, Beynanian, Abouhayatian, and Jeredian.

days' journey. The colleges are not at every one's door-step, as in America.

All this is brought about in an easy and natural way. Here are the very houses in Maine and in Vermont, where these philanthropists were born; here are the persons in this particular village in rural New England, or this is the city west of the Hudson, where the noble-hearted men and women live who take out their pocket-books, and say to Crosby Wheeler or to Dr. Bliss,— "Go hence; make home life tolerable in Turkey."

Dr. W. H. Ward, of *The Independent*, has recently spent some time in exploring these Oriental mission fields; and he says that, let alone

[1] Compare pages 283, 287, 289, *supra*.

"converts" and "churches," American colleges are by far the best institutions in Turkey, and that American influence has done much to shape the future of the empire. He found the graduates of Robert College occupying the highest positions in the government, in Bulgaria and Roumelia, — positions that would otherwise have been filled by Russians.

V.

There were once great crusades to the lands of the Turks. During two hundred years all Christendom was shaken by the tread of martial hosts moving eastward. During the past two generations there has been every way a more notable movement; it has been the peaceful occupation of different quarters of the Turkish Empire by the crusaders of a great moral force, who have crossed several thousands of miles of blue water for the love of God and the love of the Turkish Empire, and who have, all told, furnished an average of two years' schooling to two hundred thousand young people in Christian schools. It seems likely that this means a prominent uplift in the condition of at least a hundred thousand homes. There are not less than five hundred American missionaries in the open field, leading in this great crusade. And there are behind them to-day, to support them, more than a million members of Christian churches in America. Without reward or hope of reward from earthly kings or kingdoms, this great body of philanthropists have put into this crusade more than ten millions of dollars of hard-earned money, the gifts, the most of it, of relatively poor people, rich in their purpose to make this world over again, so far forth as to bless the nations with good homes. Those who are thoughtful students of the world's progress cannot easily express their appreciation of this inestimable good, wrought by those who reside in foreign

A DAUGHTER OF ABRAHAM.

parts perhaps half a hundred years, with no other purpose than to elevate the social and moral condition of another nationality.[1]

10. Altrurial Adventures in the Land of Zoroaster.

I might have said the birthplace of Zoroaster, that is, Oroomiah. For this is the city which the Americans selected for their Nestorian venture. Whether Zoroaster ever lived there is of little moment, since the world is at odds by some thousands of years as to when he was born, and to all the intents of modern life he is known chiefly through Mr. Crawford's thoroughly artistic novel.

The Americans found a city and plain peopled by the followers of that amiable heretic of whom the earlier world was not worthy, Nestorius the Syrian, who, as patriarch of Constantinople, A.D. 428, was driven into the deserts for beliefs and misbeliefs that he stoutly denied holding. His followers early established themselves in Persia, and for four or five centuries they flourished greatly, and became a great missionary power in Persia, Syria, India, and China, during the seventh century. Yet in later ages they fell into decay, and conformed not a little to the people around them.

ROBERT COLLEGE, CONSTANTINOPLE.[2]

[1] General Lew. Wallace, a keen-sighted and astute observer of men and their work, who as Minister to Turkey saw much of what has been wrought in the Orient by philanthropic Americans, writes, under date of January 8, 1894, that he is in hearty sympathy with our missionaries in the East; soon after his return from Turkey his words were published at some length, in which he gave them unqualified praise for their Christian self-devotement to a work productive of the highest good.

[2] Founded by Cyrus Hamlin, D.D., LL.D., it bears the name of Mr. Christopher Robert, of New York, who contributed $30,000, one half the cost of its building. The real estate is held upon a deed directly from the Sultan. The fire-proof edifice is placed under the protection of the United States; having the right to fly the stars and stripes over the Bosphorus the next thousand years or more, — there being two towers near by, not so well built, that have already stood four centuries. Armenians, Bulgarians, and Greeks, in nearly equal numbers, constitute the average of two hundred students, whose educational standing is that of the classes in the smaller New England colleges.

Oroomiah is in a plain, twenty miles by forty, where there are three hundred Nestorian villages. It is a little people, two-score thousand in the plain, and as many more in the mountains. Morals were at a low ebb, and education in such state that even the priesthood had almost no schooling. There was no attempt to convey moral and religious instruction, and churchly services were conducted in an unknown tongue. The Bible was acknowledged as the Word of God, but there was no spiritual experience to conform to its truths.

Under these circumstances a few disinterested American philanthropists undertook a grand experiment in Christian sociology, conducting it in the interior of a far-away continent. After fifty years it was found that they had spent twelve hundred thousand dollars upon it, and sent out a hundred workers of the brightest and most self-devoted, — like Dr. Grant of Utica, who relinquished a lucrative practice to go, Fidelia Fiske, the pride of New England, scholarly men like Tutor Perkins of Amherst, like Coan and Dr. Shedd. There was scant commercial interest in Persia, but America sought out the young people of the land of Zoroaster and educated more than a thousand of them every year throughout half a century. There was no political tie between the New World and this ancient people, but the Americans gathered some twenty-five hundred persons into Christian churches in Persia.

FIDELIA FISKE, 1863.[1] — CHAPIN.
This is the only portrait now in print.

It was no part of the plan, however, to form new churches, nor are churches the measure of the result. It was the design rather to help

[1] As teacher and resident at Mount Holyoke, and as founder and teacher of the Oroomiah boarding school, Miss Fiske was singularly indued with the Power from on High, leading her pupils in the paths of spiritual peace.

the local ecclesiastics, and to work through them, and this plan succeeded to an amazing degree. Seven small boys meeting in a cellar were the first pupils in what is now Oroomiah College, yet three out of four Nestorian bishops and the priests in large numbers sought to avail themselves of the intellectual and moral light that came to them from the West. Village free schools were opened, and their teachers

KASHU MUSHA BENJAMEN, A NESTORIAN PASTOR AND HIS FAMILY.

He has been a preacher for thirty-seven years; eighteen in Oroomiah, and nineteen in Tabriz. In his work he has traveled 25,000 miles, in Kurdistan, in Persia, in Caucasia, and in Turkestan. "My eyes," he says in his letter of June 18, 1894, "have seen the wonderful deeds of God. He puts the atheists and infidels to shame. Glory to God, — I will glorify God and His deeds, in eternity."

fitted for their work by American women, and scores of places were opened for popular moral and religious instruction. "I am a woman," said one who excused herself from learning to read, and she shrugged her shoulders with the sense of having given a perfect answer; yet the Nestorian women proved to be as capable as any in the East, so renowned for wisdom of old.

Among other things, it is to be said, that the exact and scholarly men who visited this field, found, after having resided three years in the country, that the people were short of Bibles, being almost out; there was but one copy of the Old Testament, and that was in three or four volumes which were owned by different persons. Within sixteen years, the men of the West translated the Bible into modern Syriac, and within twenty years, they printed eight and a quarter millions of pages of other Christian literature, so fitting out their wards with the beginnings of a still more elaborate education outside the schoolroom.

Now all this story reads much like a modern miracle, a marvelous tale out of a book of Christian Arabian Nights. Rawlinson, the English ambassador to Persia, has borne strong testimony to the value of this American missionary service, as he saw it both in Persia and in Turkey. It is a story of disinterested and pure benevolence: whenever it can be matched out of recent records Mohammedan, Brahmanical, Buddhist, Confucian, or Agnostic, then we will consider the claims of these Isms to universal sway.[1]

II. The Humanitarian Value of Moral and Religious Ideas.

In respect to this magnificent exhibit made by Christianity in attempting the education of everybody's children, alluded to upon pages preceding, there can be made no valid objection, upon the score that first or last the education is religious. It is so. The knowledge of the multiplication table does not effect the moral reformation of man. There is nothing more wholesome in the way of education, for the whole human race as such, than the teaching of such moral truth as they ought to know. Dr. Vincent, whom all the world holds in honor for his spiritual gifts and ministerial work, as well as for his incidental service to humanity in the invention of that synonym of home education known as the Chautauqua Reading Courses, has written expressly upon this point.

PAPER BY THE REV. JOHN HEYL VINCENT, D.D., LL.D.

Bishop of the Methodist Episcopal Church.

What this world needs is truth. It needs to receive the simple ideas which set forth man's relations to man and to the great First Cause from whom man came, and the duties which spring out of these rela-

[1] The Persian missions, long conducted by the American Board, are still carried on with great success by the American Presbyterians.

tions. The Teacher from Nazareth so spake in Capernaum and in Jerusalem that "the common people heard Him gladly." He taught no set dogmas, no formal creeds. He told in a simple way what men should be to each other, and to illustrate and enforce this he told men what God is to them, and how He would have all men everywhere think of Him from the platform of love for each other. This is the charm and the power of true Christianity. Its thought of God is never divorced from its thought of man, its conception of God grows out of its ideal of man as revealed in Jesus, its anthropomorphic misconceptions of God are the perversion of a good thing, its moral sense as applied to man extends to God; man must "do right" as God is always sure to "do right"; a loveless obedience to God is empty, a service of God that does not produce true love for man is profitless. Thus Theology and Humanity are one, and the Christian Scheme is the perfect humanitarian scheme to which no form of religious thought through all the ages may for one moment be compared.

The best method of humanizing society is to Christianize it with the large ideas which characterized the teaching of the Nazarene, the universal ideas. The race a unit, one in origin, one in destiny, one in opportunity; the race under the same moral rule, the race in need of the same gracious provisions, subject to the same spiritual influences, looking up into the face of the same Father as revealed in Jesus, who came to suffer death for every man, and who commissioned His followers to carry this gospel to every creature, to the ends of the earth, and to the end of the ages.

Christian ideas, freed from dogmatic and ecclesiastical bonds, are the regenerating forces of the world, bringing them into true brotherhood, reforming society by regenerating it, changing nations by the silently-working leaven of gospel truth even before the formal *credo* of the Christian faith is accepted or the symbol of that faith exalted, and preparing the way even in heathen lands for a sudden acceptance of the Christian thought, the Christian name, the Christian cult, and the Christian Church.

John H. Vincent

12. What Christianity has done, and what it makes Clear.

An all-round conception of education is needed in this age. If John Knox might begin Hebrew at fifty, and if Loyola might recite with boys of eight when he was thirty, it cannot be affirmed that it is improper to speak of a middle-aged or oldish South Sea islander as being in a course of education when he is studying the Westminster Shorter Catechism.

Education, in its broad sense, its deep sense, comprises not only the common school and the college, and the ordinary moral training of youth, but that grand work which has been put forth in the present century for introducing Christian training to neglected nations all the earth over. It is a part of that great commerce in ideas which characterizes thoughtful people all over this globe, in which both the givers and receivers alike rejoice together.

The students of sociological history, in five hundred years from now, will look with no small amazement at the new era which has begun in our lifetime,— an era which is the beginning of the end, the end of the world's long night, the beginning of man's perfect day. He indeed is out of tune with this globe's harmony who steps aside to sneer at this majestic movement which has already changed the face of society upon extended areas of our planetary surface.

The magnitude of the work that has been done during the present century cannot be easily set forth, save in part, through paucity of statistics. Some notion of it may, however, be gathered by instituting a comparison of figures: —

The missionary societies of the United States were maintaining fifty-six hundred and ninety-two schools in non-Christian lands in 1890. This exceeded the 1880 report in Alabama or North Carolina or Minnesota, and was nearly as many as in Georgia or Kentucky.

The 1890 school roll of California and Rhode Island scarcely outnumbers the pupils in pagan lands that were enrolled in the schools of twenty-four American missionary societies in 1891–2.

The entire school enrollment of the state of Maine is not much larger than the number of mission pupils taught by the Presbyterians of the United States and England and the Free Church of Scotland; the latter church has more pupils than the high schools of Massachusetts.

The Methodists in England and the United States have more foreign

mission pupils than the average attendance of the entire state of Connecticut and the city of St. Paul. The Wesleyans have more than the average attendance of New Hamsphire and Rhode Island.

There are three New England states with a total number of pupils less than the foreign school roll of the American Board. The A.B.C.F.M. averages every year nearly as many pupils as the average attendance in Boston or St. Louis.

The total number of pupils instructed by the American Board, from the beginning of their work up to the year 1881, in Ceylon, Burmah,

STUDENTS AT JAFFNA COLLEGE, CEYLON, WITH PROFESSOR HITCHCOCK.

and India, had been more than the total school roll to-day in the city of New York and the city of Providence.

The school roll of Chicago and Milwaukee is but little longer than the annual list of pupils taught by the Congregationalists of England and the United States.

The American and British Baptists have more pupils than the cities of Louisville, Detroit, Minneapolis, and New Haven.

The Presbyterians of Canada school nearly as many pagan youth as the average attendance of Springfield, Massachusetts; and the women of the Methodist Episcopal Church nearly as many as the pupils of school age in Worcester.

Outside of the Established Church there are four British denominations that have to-day, in foreign mission schools, more than twice as

many pupils as there were in all England under government inspection in 1850.

The Church Missionary Society lacks but little of as many pupils as those attending school in Connecticut, and the average attendance of New Hampshire, Vermont, and Rhode Island is scarcely greater than the foreign school roll of the Episcopal Church in England and America.

The Foreign Mission Societies of Germany instruct fifty-three thousand two hundred and eighty-two pupils.

The churches of Christendom have a great many more foreign pupils in their common schools, secondary schools, colleges, and seminaries, than the enrollment of the cities of New York, Philadelphia, Chicago, Boston, San Francisco, and Cincinnati; and vastly more than the roll of the great states of Michigan and California in 1890, or the average attendance in New York,— being a hundred thousand more pupils than the average in all New England. About two-thirds of these mission pupils are schooled by our brethren in Britain.

The Religious Motive and Method.

It is undeniable that the underlying motive for all this schooling is religious. If there were not intensity of conviction on this point, the men and the women would not go. On no other ground would a learned and acceptable preacher have left the perpetual drizzle of his native Scotch mist and betaken himself to the clear skies of New Zealand and the coral strands of New Hebrides. Not else would Moffat and Livingstone, John Paton, and scores of the consecrated sons of Scotia — that fruitful mother of Christian heroes — have endured burning heats and martyrdoms for God and humanity.

The religious motive is, however, no objection; nor the schooling in Christianity. Zulu Palmer visited the cities of America, then went back to live in a South African kraal, content with paganism; his heart was never renewed. The ending of all knowledge, said Sir Philip Sidney, is virtuous action. There is no knowledge of use without this ending. Dr. Seeland[1] says that the experiment has been made for half a century to raise the Kirghiz by education to the level of civilization, and that it cannot be done. Eminent Quaker philanthropists experimented on the Indians for years, giving them education as a civilizing force; it proved utterly in vain: they had to introduce Christianity.[2] This agrees with Herbert Spencer, who, when in America a

[1] The Doctor is the chief of the Russian Army Medical Department, long living among the Kirghiz. — Lansdell's *Chinese Central Asia*, II, pp. 257, 258. London, 1893.

[2] *Christian Missions*, p. 39. By Julius H. Seelye, D.D., President of Amherst College. New York, 1876. The reference is to "Evidence on the Aborigines," before the House of Commons, 1833-34, p. 187.

few years ago, was currently reported as saying, in reply to a question whether the diffusion of knowledge would fit men for free institutions, — "No; it is essentially a question of character, only in a secondary degree a question of education; the idea that mere education is a panacea for political evils is a universal delusion."

NATIVE GURU OR TEACHER, CEYLON.[1] —HITCHCOCK.

It is indeed the part of wisdom to provide education, for the better upbuilding of the ultimate Church, since Christianity cannot be successfully propagated by merely baptizing non-Christian peoples upon their profession of a change of heart; they need to have their heads changed as well. This was proved by the experience of the American Board in the Sandwich Islands, and in their earlier missions in India.[2] As it is now, the mission societies are committed to the educational policy. Children can be so trained as to make better Christians than adults. The kindergarten system is much in demand.[3]

Two Things made Clear.

I.

One thing has appeared, quite incidentally, in these brief papers upon the relation of Christianity to the educational systems of the world. It is the relative inferiority of the intellectual and moral standards maintained by certain non-Christian peoples.

The practical bearing of this upon the problems of the world is this:

[1] Wearing sacred beads, and smeared with ashes with marks like slashes in token of serving Siva. The headcloth is called the pagota, or dhota. Besides serving as a turban, its forty yards are put to a good many uses, — handkerchief, towel, duster, a cloth to wrap the baby in, or a basket to bring home food from market. In summer, it serves as a bed-sheet.

[2] *Vide* Address by Dr. N. G. Clark, Secretary, annual meeting, Madison, 1894.

[3] *Vide* Address of Secretary Creegan, at the Madison meeting.

that it gives the world's leadership to those Christian nations which make the most of their intellectual and moral endowments.

One curious effect of this appears in summing up the population of the little island of Great Britain; it outranks China. The British home steam power is equal to the labor of four hundred millions of men, or twice the number of the able-bodied males in the world. That is, the effect is the same as if men had been brought in from other worlds, or the genii of the air, to work in English factories to clothe this planet better.

In the struggle for existence, the other animals stand no chance with man; and the uneducated populations of other countries stand no chance

ENGLISH CHURCH SCHOOL AT PALMACOTTAH.—PAUL.

with educated Christendom. The nations that will not take the hint, and the help of the hour held out to them by Christian philanthropists looking toward promoting the intellectual and moral education of their youth, will certainly perish in the struggle for existence. They must adapt themselves to the demands of this age, or be left in the race by the advance of Christendom.

II.

There is another thing that is made clear by the foregoing brief résumé of the work of Christianity in schooling other people's children. It is, that the nations which have the most vitality, the most superfluous energy, the most enterprise to get up and go abroad on moral errands worth going for, are the nations of the future. The physical energy of China is admirable, the migrating force; yet the Chinese systems of

religious thought, the Confucian-Taoist-Buddhist philosophy of life, will become absolutely extinct unless it has vitality enough to propagate itself in missionary enterprises. The Hindu faith cannot maintain itself on this globe unless it has power to reach into other climes and thrive upon other continents. And so we might go the rounds. That system is doomed by moral law as certain in its outworking as natural law, which has not its seed in itself, with power to bear fruit in all realms in all ages.

In this era of time, the words of Napoleon are true, religiously, that the army which remains in its entrenchments is beaten.

GARIBALDI'S GRANDSONS,

At the American School in Rome.

BOOK V.

THE TRIUMPHS OF CHRISTIANITY IN ART, IN LITERATURE, AND IN THE WORLD OF IDEAS.

POPE JULIUS II. VIEWING THE APOLLO BELVIDERE. — BECKER.

BOOK V.

THE RELATION OF CHRISTIANITY TO ART, LITERATURE, AND THE WORLD OF IDEAS.

PART FIRST.

I. The Influence of Christianity upon Sculpture, Painting, Architecture, Music, and Poetry.

THE flowers of the field and the grandeur of the mountains are not more truly the ministers of God than are the products of perfected human art. The skill, the inspiration, of the sculptor, the painter, the architect, the musician, the poet, which minister to man's love of beauty; the disinterested self-devotement of the artist to his work; his contribution to the permanent delight of the race, — these indeed are the gifts of God, and as educating influences upon mankind, they are to be compared to the discipline of the schools and the influence of literature.

Human character and destiny will, however, be no more changed by the fine arts than by Iris or the golden stars. Although never yet surpassed in his art, Phidias did not renovate the Greeks by the sculptor's chisel; nor did the gay Venetians become devout and meek as the Moravians by matchless skill in color and shade. The unequaled power of the Florentines to picture human emotions did nothing to regenerate their age. Even the picture galleries at the Chicago Exposition were morally no match for the Moody meetings.

Highly spiritual lecturers like Ruskin may read religious rules into art, and emphasize the fundamental necessity for right living and high ideals in order to succeed; yet the decorations of Japan may reach very nearly the highest rank, and Hindu excellence in handling harmonious colors and in delicate and deft designs may excite foreign admiration, — at no great remove from much that is unworthy in national character.

Christianity has been helpful to art in providing the painter and

sculptor with a higher range of subjects. The history of the fine arts shows that, in respect to intrinsic merit, the emotional portrayals, the shadings, the colorings, Christian artists have reached the highest standard of the race. Neither the ancient civilizations nor the non-Christian nations of modern times offer any names that compare with those great painters of Christendom whose art ranks in perfection with the sculptural merit of the Greek masters.

It is also true that Christianity has helped art by the general range of excellence attained in Christian, when compared with non-Christian, lands. Taking the whole range of the so-called fine arts, — sculpture,

ST. CECILIA. — LAURENSTEIN.

painting, architecture, music, poetry, — while it is true that notably the Greeks have never given place to a second in sculpture, and while their models in poetry and in architecture can never be lost sight of, yet, taking the non-Christian world at large, the fine arts have never so flourished as to compete with the productions of Christendom.

Rome failed, not at all points, but nearly so, although art was appreciated to the extent of stealing an incredible number of Greek statues, — a few scores of thousands, according to some authorities. So, too, the refined art of India is lacking in an all-round development; so much so, that an amiable Boston woman has seriously suggested sending out statuary for worship, to replace their hideous images. Japan, with

its original type of industrial decoration, is limited to a conventional style of producing the human figure. The Chinese have little more idea of perspective than the Kaffirs. To the Moslem certain arts are forbidden: "Woe unto him who paints the likeness of any living thing." Most of the divinities of non-Christian peoples have limited their votaries in the range of beautiful arts, like Belus and Osiris in a rude age, who encouraged only an order of architecture still unique.

Upon the other hand, Christianity has attained to a respectable standing in the five beautiful arts. In the portrayal of emotions in marble it has surpassed the Greeks, in so far as it has dealt with a

CHERUBS.
From Laurenstein's Cradle Song.

higher order of spiritual life. It stands first in painting, in architecture, in music, and in poetry.

Then, for another point, Christendom has favored art immeasurably by popularizing artistic education. Academies, conservatories, libraries, free schools, for the encouragement and training of artists, are not only more common in Christian lands than ever in all the ages in the non-Christian, but they foretell an era when, with the probity, the industry, the courage of the common people, the clumsy hand and the untrained eye will be taught to ennoble our civilization by the further interpretation of Nature, by self-forgetful devotement to the high ministry of art to spiritual ends.

The Relation of Art to Religion.

Painting conveyed Christian ideas before the age of printing. Architecture, hymnology, and music have been the very ministers of God to our Christian faith. A church edifice for human use, says Cardinal Newman, cannot compete with a sacred building not wanted for men and women. It is to the credit of our common humanity that mats of silver cordage, and hangings heavy with golden embroidery, and idols of precious stones, mark the costly worship of wealthy devotees of non-Christian faiths. He indeed would be ungenerous and of bigot heart who failed to admire the rich carvings and profuse ornamentation of the sacred towers of Hindustan, and the pagodas of farther India, and the beautiful forms and exquisite workmanship in detail which characterize the Moslem buildings of a former age. Whatever relates to the adornment of holy houses must hold an honored recorded place in the religious evolution of our race.

COLOGNE CATHEDRAL.

Founded A.D. 1248, this building was completed fifteen years ago. The roof tree is 145 feet above the floor, and the spire 512. The bell weighs 25 tons; cast from cannons captured in war.

In respect, however, to the higher orders of architecture, taking into account that buildings are to meet a vast variety of every-day needs, and taking into account the story of the ages, it is true that Christendom has built better than non-Christian lands. The domestic architecture is superior to that of the ancients or that of the nations of to-day outside the realm of Christianity. Vast numbers, as many as hundreds of millions, of our race, are practically houseless. The East Indian does not excel in housing himself. China has absolutely nothing, private or public, to interest an architect. The educational and industrial buildings of Christendom have greater merits as works of art

EXETER CATHEDRAL.

than most contemporary non-Christian palaces. The Christian intellect, which is so on the alert to be rid of the rude contrivances of savagery in the common uses of life, comes to the question of religious building with a trained imagination superior to that of any who worship inferior conceptions of Deity, and the houses for worship, as creations of fine art, are of immeasurably higher grade than the non-Christian edifices. The structure of the Gothic building is not approached by sacred forms outside of Christendom.

No one who has made himself familiar with the best work of far-away ages and far-away countries, and who has studied the historic evolution of artistic building, and who is acquainted with the most notable achievements of the ecclesiastical era and of the new architectural age

of civil, industrial, and student Christendom, has any doubt whatever that the freedom of thought, and the stimulus to the inventive faculty, and the superior training of the imagination, that pertain to Christianity, have produced the master builders of the world.

Naitam, King of the Picts, advised his people to become Christians, when he saw that the missionaries put up the best building in Britain for a church: consecrated stonework, as though the missionaries intended to stay and possess the realm.

Architecture, paintings, statuary, music, by which multitudes can catch ideas by the senses, have been apostles of Christianity in Europe. The pompous pageantry of the Orient, regal beauty in building, scarlet splendor and robes of purple, the lustrations and the perfumes, whatever would attract the sense, greatly impressed the average man as the tokens of a Divine Kingdom among men.

The feudal towers gave place to cathedrals, the strongholds of the Church. They were built for the ages, rising like mountain peaks, landmarks seen afar. Their majestic porches, their lofty columns, their vaulted roofs, their gilded altars, their pavements dashed with crimson as if wet by the blood of the cross, their deep shadows contrasting with the glancing lights in many colors from storied windows, — all these quickened the aspiration of holy men and devout women, who dreamed of a temple not made with hands eternal in the heavens.

Life after life, age after age, they were in the building; father and son, during a score of generations, at work upon the same edifice, as if building for eternity. A single statue, or some precious ornament, half-concealed in the gloom of lofty archways, absorbed the energies of some petty lifetime; a precious gift from dying man to his living Maker; the tribute of time to the timeless eons in which God's love has held His people in remembrance.

Musical Art.

The hymns and the hallelujahs of the millennial day are anticipated in these great buildings which typify the City of God upon the earth. There is an organ in Freiburg with seventy-eight hundred pipes, like the trunks and stems of a forest through which the voice of God is sounding. The tiny pagoda roof-bells swinging and ringing in the passing breeze, and the deep tones of the mammoth low-hung bells, which voice Buddhist devotion in the far Orient, but set forth a toy worship when compared with the myriad tones of that mighty instrument which voices the mountain tempest and the songs of the brooks, the wail of penitence and the beatific melodies of the celestial world,

THE SPIRES OF LITCHFIELD.

the Alpine bells of peaceful flocks and the wild war-trumpet, the voice of birds and cathedral chimes, funereal sobs and the hallelujahs of triumphant saints, the morning hymn of one whose heart is broken, and the jubilant notes of numbers without number around the throne of God.

Nor is there music to-day, nor since the world was made, in any non-Christian land, which is to be spoken of in the same breath with the majestic musical creations of the music-loving, hopeful, joyous, triumphant, singing people of Christendom, who, with all manner of instruments, anticipate that happy world where there are already some hundreds of thousands of songsters who know our best earthly hymns and tunes, and where, like the melody of many waters, the voices of a great multitude join in praise and gleeful thanksgiving, days without end.

MILTON. — FAED.

In music the great Roman people made no perceptible advance over the Greeks, who had no use for melodious sounds except for choral dancing; the Hindus have made little advance in the art during hoary generations, and there are no people in Asia who have more than a rudimental knowledge and practice of this most popular and most influential of the fine arts. Neither the mythologic gods of music, nor the votaries of Brahma, Buddha, Confucius, or Mohammed, have carried this art of arts to any such length toward perfection as every-day people in Christian lands.

This popular training in music, which characterizes Christendom, is but the reflection upon earth of the Christian idea of a heavenly state which is first of all musical. Nor has any other religion any such

themes as the Christian to make glad the average man, and they inspire those great compositions which voice the devotions of the humble in heart, console the sorrowing, purify the world's thoughts, impart new courage to the Christian soldier, and new ardor, in self-devotement, to the lover of mankind.

2. Christian Literature.

In poetry, the fifth of the fine arts, there is, with one exception, no rival people to dispute the claim of the Hebrew and the Christian to

THE VATICAN LIBRARY.

the first rank; and the conditions of life have so changed since the days of Sophocles, Æschylus, and Homer, that in respect to ideas most helpful to the highest manhood, the home, the social and the religious life, and in respect to variety and perfection of metric forms, the immortal Greeks are not only of secondary rank, but they are quite removed from popular interest in the current life of the modern era.

For the first rank in artistic prose composition, throughout that vast range of book work, which in an easy sense is classified as literature, there is a broader competition. Whether the student devotes his hours to the most ancient hymns of the race, the poetry of the far East, the

wisdom of Persia and India, the shrewd apothegms of Stoic philosophers and of Chinese sages, the moral maxims of Buddha, or the undying fables of Oriental story, he can but rejoice that the literary faculty has been developed among so many peoples, during so many ages; yet when he once begins to search the libraries of the world and to analyze their contents, to pace up and down the long galleries of the World of Books, which we are fain to designate as some sort of literature, he finds that Christendom is rich beyond all comparison in poetry, in

MAKING A KOORDISH TRANSLATION. — BARTON.

This New Testament work is performed by three gentlemen who became Christians when students at Euphrates College; their translation is to be published by the American Bible Society. Bedros Der Hazarian, upon the left, is an Armenian, who preaches in two languages. He is, too, a hymn writer, preparing songs for Koordish Christians. Kavme Ablahadian, the central figure, is a Syrian, the pastor of the Armenian church at Egin, — a notably spiritual preacher. He reads English readily, and is a ready speaker in Arabic, Koordish, Armenian, and Turkish. He upon the right, Bedros Amirkhanian, an Armenian, has achieved honorable distinction in his knowledge of four languages.

romance, in the essay, in philosophy, in history, in biography, in natural science, in descriptions of the continents and the races by the ink-horn of the traveler, and in Sacred Books which are the fountains of life in every age.

Whether the world-wide non-Christian literature is compared with the Christian, in respect to the subjects treated, the range of topics, the intrinsic merit of the work, or its influence as a popular educator, it is inferior at every point.

Even if the average man, in search of something to read, does not read all these libraries through for the sharpening of his intellectual acumen, like the Chinese woman who undertook to grind down an iron pestle into a needle, it is a source of great satisfaction to the laboring men and women of Christendom, and to their children, that there is a chance for their keeping company with the sages of the earth through their books.

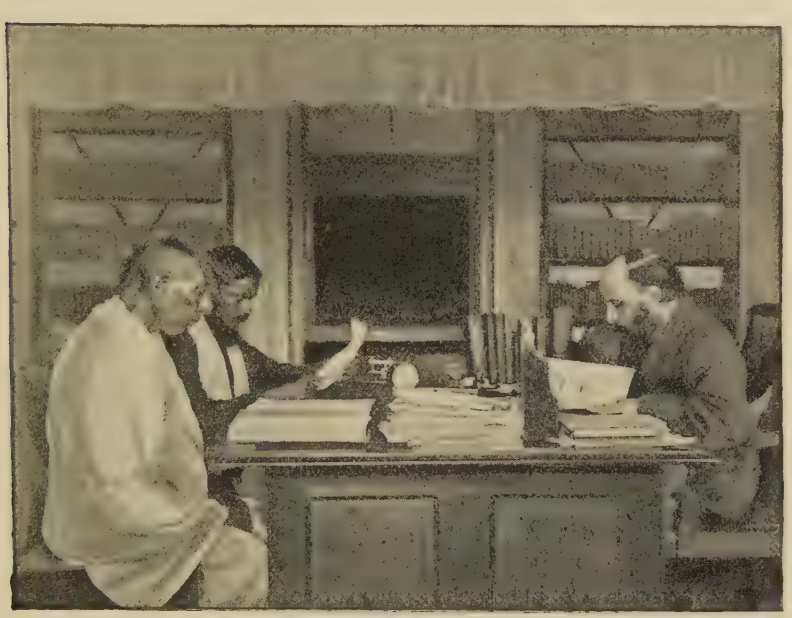
The free libraries of England, in 1880, numbered nearly a million and a half volumes, distributed at eighty-one points. Seventy-six librarians counted more than nine million book issues in one year. There were at the same date, eight and a half million volumes in the libraries of Great Britain. If the Turkish empire had as many in proportion, there would be ten millions of books in local libraries, here and there, in different cities and towns, but Turkey is now left out in making a summary of the world's books. This shows that the Moslem faith does not favor that popular education which is common in Christendom, though placing a great variety of books within reach of the average man. So, too, if the Brahman faith were as favorable to educating the common people as Christianity is in the island of Great Britain, there would be sixty-eight millions of books to-day in Hindu libraries open to all castes. Then, too, China is the most literary of the non-Christian nations, and the Chinese libraries ought to have eighty-five millions of books for popular and scholarly use, if Confucianism favored literature as Christianity has favored it in the British Isles; instead of this, however, China has no books to speak of, aside from one library of one hundred and sixty-eight thousand volumes, and small libraries in the eighteen provinces, and little gatherings of books in the Buddhist monasteries.

There are, in the United States, thirteen million seven hundred thousand books scattered in more than forty-five hundred libraries. Christianity is a reading religion.

When Saul, it is said, saw any strong man, or any valiant man, he took him unto himself. Strong and valiant books are in demand throughout Christendom. The mighty men of valor are the men of ideas. The mental ongoing which is so characteristic of the Christian peoples is through their conquering so many books, and taking to themselves something of their mighty personality, as savage tribes believe that they grow stronger for every new scalp of a hero.

The mightiest of the sons of men await the readers in small country libraries; the voice of the orator is heard, and the songs of the poet, and here the historian rolls up like a scroll the story of the ages, and hands it to every schoolboy; to the wondering eyes of the world's

youth the student of natural science pictures the work of God in laying the foundations of the globe, and hither come the seers and apostles of faith to proclaim the love of God, and the coming down of the New Jerusalem out of heaven to beautify the earth.



BIBLE TRANSLATION IN INDIA.—Rouse.

This English Missionary's Assistants are natives; the younger is a Christian, the old man a Hindu.

3. The Diffusion of Christian Literature.

The writings of a few men tower above common models, as the colossal creations of Egypt rise above the Arab huts that disfigure the valley of the Nile. Yet, towering far above the most majestic works of human hands, are the mountain summits of God's self-revelation, and it is the highest service of Christianity to literature that the sacred books and choicest writings of Christendom are translated into all languages and distributed by system among the nations of the earth.

Not until the erudite scholars of China send forth Mencius and Confucius in four hundred and twenty-six translations, and scatter them broadcast throughout Africa and among the American aborigines, as well as among the white barbarians, shall we believe that their philoso-

phy of life will prevail in all nations. Not till the leisurely monks of Buddha translate the *Life of Gautama* into every tongue under heaven, and their wealthy votaries in Burmah, Siam, and the Isles of the Rising Sun send the story to America and Europe and to the dwellers upon every sea, shall we think that their system of faith will win the approbation of men. There are a thousand philologists to-day engaged in translating or revising the Christian Scriptures for use in non-Christian lands. Match this, O Moslem and Hindu, or go down, in the competitions of faith. Since the formation of the British and Foreign Bible Society, two hundred and twenty million copies of the Bible, or por-

THE KIUKIANG PRESS, CHINA.

The Manager, Rev. J. J. Banbury, and his Christian helpers.

tions of it, have been distributed by eighty societies, five of which report five hundred and forty-six auxiliary societies and points of distribution. Dr. R. N. Cust's list of the translations of the Bible comprises four hundred and twenty-six titles.

Christianity, as organized to-day, is a vast enterprise. Perceiving that the tracts comprised in the Bible are adapted to all men, and translatable into the speech of rude tribes to whom merely literary men can never minister until the tribes are less rude, it has set to itself the task of supplying The Book to the world. The influence of our Christian literature upon the children of the Church has been to bring in the era of consecrated scholarship. The ministration of Christianity in fur-

nishing non-Christian lands with good literature comprises the publication and distribution of a vast variety of those books which relate to human welfare in a large way. Such books as Wayland's *Moral Philosophy* and Northend's *Teacher and Parent* have already had great influence in giving a Christian training to the youth of Japan, imparting ideas new and needed in the schools and homes of the beautiful Isles of the Four Seas. International law, chemistry, natural philosophy, botany, and elementary treatises upon most subjects of western science have been introduced into China. The Presbyterian Missionary Press at Shanghai has issued seven hundred Christian publications in the Chinese language; the total output up to 1891 had been forty-one million pages. The Central China Religious Tract Society had sold nearly six million volumes prior to 1891. The statistics of the Christian press in India and the Turkish Empire indicate that the educating, the civilizing influence of the world's best literature is making itself felt as a powerful auxiliary to the proclamation of the most vital spiritual truths for the regeneration of society and the upbuilding of national life.

A practical turn to the relation of Christianity to literature will be given by the paper herewith, prepared, upon request: —

4. Literature for Men of the Sea.

By Rev. Alexander McKenzie, D.D., Pastor of the Shepard Memorial Church, Cambridge.

Our Lord himself preached from a fisher's boat, and called from the sea the men who were to be his first disciples and apostles. The first to hear the good news the Saviour brought, and the first to tell it to the world, were sailors. The sea, the seamen, and the ships are the common benefactors of civilization and religion. Our food, our clothing, our books, our religious services, and our great plans for advancing the Redeemer's kingdom all pay tribute to the sea. The sailor is the indispensable man. Should he retire from service, the world would almost stand still.

There are three millions of men dwelling upon the sea. They are separated from their families, from the comfort and security of their homes, from the enjoyments of friendly society, and from the ministrations of the church. They are thrown into the severest hardships. Their work is hard, their peril is constant. Whether upon ship or on shore, they are in danger. They are brave, bold, generous, impulsive, open-handed, and open-hearted men. Their calling and their training

make them an easy prey. The lifetime of the sailor is twenty-eight years, and his sea life, eleven years.

They are the children of our Father. Before them stretch the endless years. The gospel of to-day, and the judgment of the great day are for them. For them Christ died and rose again. They have minds which can be instructed, and souls which can be saved, and lives which can be set to the highest service. The Lord Himself leads us to the sea, directs our gaze to the wandering ships, bids us give to those who sail them as freely as we receive from Him, and teaches us that we can make them the messengers of His grace around the world.

We are not only to provide good ships, honestly loaded, and the protection of law, the survey of the coast, the lighthouse life-saving service, the Sailors' Homes and Bethels and Seamen's Savings Banks, for the safety and comfort of these men, but we are to put Bibles on every ship, a Bible for every man. It is the book which he needs, even as we need it. God and His law, Christ and His redemption, the future and all which it contains, should be in his thought, and should be set there, kept there, enlarged there, by the Word which is a lamp and a light for men at sea and on shore.

We are able to give to the sailor other books. There is scarcely a limit to our ability in this direction. There are few good books which we read in our homes which would not be suitable on board the ship. The good book will be the good friend, suited to all climes, adapted to all the conditions of life. This book we can furnish, and ship, in profusion and variety. Books of travel and history, of geography and biography, of science and art, stories which are worth reading, poetry which will be a delight, books which teach virtue and religion — the same books which we use and prize, which we buy for our homes and place in our public libraries — these we can give to the men who go down to the sea in ships, away from public libraries and book-stores and newspapers, with the leisure of a long voyage, with the intervals between the storms, with the weary days when a new face and a fresh voice and a novel thought will be welcomed and cherished.

In the work of civilization, the man and the book should go through the world together. We should keep them together when we can. There should be chaplains at all seaports, but we cannot provide twenty-five thousand chaplains, that each of our ships may be furnished. Yet there is no difficulty in furnishing twenty-five thousand libraries, that each ship may have one. The work is as simple as it is sensible and useful. I have been told it was a woman's thought, and I can readily believe it. Twenty dollars sends a library to sea, not on one voyage only, but on a series of voyages. It may be exchanged for another in

EDDYSTONE LIGHTHOUSE.

some distant port, or on the high seas. It may return to be recruited, that it may go abroad again. For the price of a book you or I can go on this voyage of helpfulness, to be the sailor's companion and assistant, to cheer him in his loneliness, to shield him in his peril, to bind him to his home, to point him to the Father's house, and attend him in his upward way.

These books are eagerly sought and cared for, and faithfully read, as we see when they come back from their wandering. The testimony is abundant and continuous. Men have been cheered and helped. They have been taught the way of righteousness.

I am sure that you will let a sailor's son plead with you in the sailor's behalf. Heaven is near to bless the wanderer with grace; the promises of the Lord's kingdom include the sea. Our faith, our work, our generous purposes, are to be as broad as the promise that the abundance of the sea shall be converted unto Him.

PART SECOND.

I. The Bible in India.

By Sir Charles V. Aitchison, K.C.S.I., C.I.E., LL.D.

[Author's Note.—In regard to India and China, the mighty millions of Asia, I am chagrined that my knowledge is mere book knowledge; I have a perpetual sense of needing to make an apology, not to Occidentals but to the Orientals, for my presumption in writing without having the intimate acquaintance, the sympathetic kinship, of one born among the dense populations of Hindustan or more Northern Asia. Therefore is it that I lean hard on those who have dwelt long in these great realms and who know the people as a whole perhaps better than most natives; among them all none more honored by the affectionate remembrance of the people of India than the writer of this paper.]

The sacred books of the Hindus are the exclusive heritage of a dominant priesthood. They are never expounded to the people, and in the palmy days of Brahmanism it was death for an outsider to read them. The religious life, too, is governed by the priesthood, who regulate the minutest details of family, social, personal, every-day life. The sacerdotal requirements are rigid. But, so long as the supremacy of the priesthood is not meddled with, and the rules imposed by Brahmanism on the life and conduct are observed, it matters little what the personal belief of the Hindu is, or under what form or name the deity is worshiped. Consequently the forms and objects of popular worship are innumerable.

With the common people the deities that find most favor are not, as might be supposed, the Hindu Triad or the great gods of the Hindu books. Brahma and Vishnu and Siva are too far removed from the concerns of daily life. The popular gods are the local gods, who are close at hand, and whose powers for good or evil are visible to the eye, —the god that can send or withhold the cloud and the rain, the god that can bless the house with children, the river god, the god of the snakes, the goddess of smallpox, and so on. The multitude are wholly given up to palpable and gross polytheism, and have even absorbed into their religion the fetish worship of the rude, aboriginal races.

The power of the Brahmans has, however, been effectively broken by the English schools and colleges, which have honeycombed educated Hindu society with unbelief. The great question of the day in India is, What shall take the place of the broken gods? Hence the inquiry and searching into Christian Scriptures, which go on in India to an extent which those who ignore missions have no conception of.

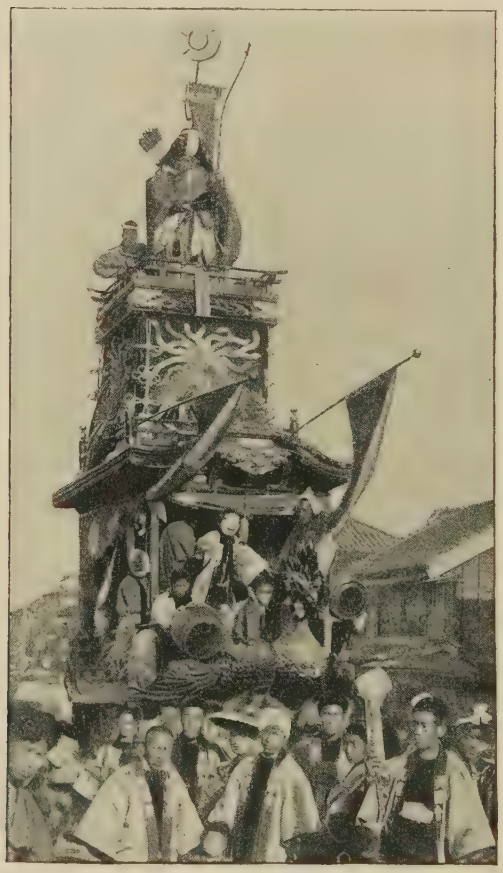
Now, if ever, is the Church's opportunity. It is of primary importance now, just at this time, when the government of India itself is looking anxiously round for some means of supplementing the deficiencies of its own secular system of education, to get hold of the youth of India. The importance of bringing them under Christian influences is beyond all calculation. Christian colleges ought to be multiplied all over India, and the Christian Bible made the sacred book of the common people.

It is the Bible that is the best of all missionaries. It finds its access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and, above all, it

SACRED BATHING AT KOLHAPUR. — BRUCE.

speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now, by the native population of all parties, than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the

Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands that are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, who represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life.



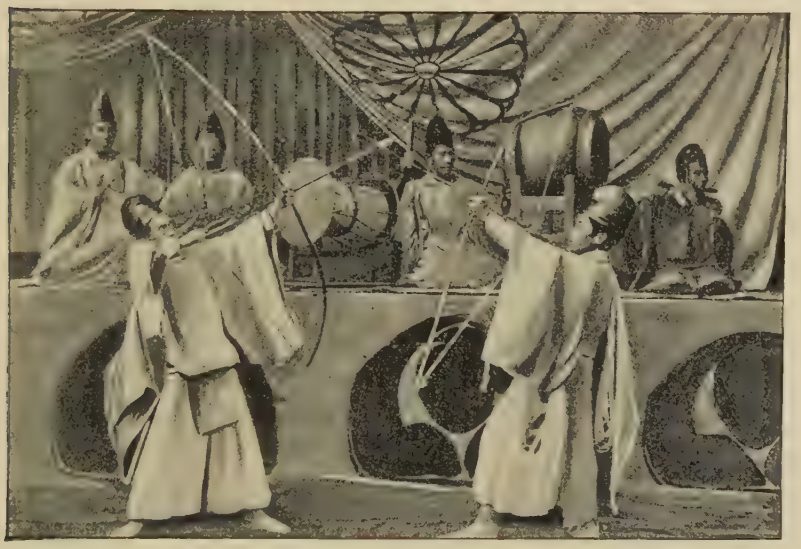
A BUDDHIST FESTIVAL IN JAPAN.—ALEXANDER.

By the secular education furnished by the English government, by Christian missionary colleges, by the introduction of the Word of God to take the place of the sacred books as a religious authority, by the beneficent activities of the Christian missionaries in India, the changes being wrought out there to-day are marvelous. They are slowly, but none the less surely, undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral, and social revolution.

2. The Conception of God, the True Ground of the Superiority of Christian Civilization.

By President E. Benjamin Andrews, D.D., LL.D.

None of the main facts of Christianity are incredible, even on the basis of pantheism. Were pantheism true, still there might be rational belief in the superhumanity, the miracle-working power, and resurrection of Jesus Christ, in man's freedom and responsibility, involving the obligatoriness of moral law, in the unqualified superiority of the



THE SHINTO "KAGURA" ARROWS.—Alexander.

type of life enjoined in the Gospel over all others, and in a future life of separate personal existence, rewards, and penalties. Some of these ideas, in imperfect forms, are found in non-Christian communities, making up what is of most value in their religions. The reward and penalty belief, in particular, is nearly universal, yet, by itself, it has little power to exalt or ennoble human existence. In common with all the other truthful elements of heathen belief, it needs to be buttressed by faith in a personal God.

The ultimate and fundamental forms of being in the universe, the Cause of all things, must inevitably furnish the standard for judging the

worth of all finite existence. If spirit, consciousness, personality, is regarded as the essential nature of the First Cause, then life, the increase of our powers, our development in reason and in goodness, will seem desirable. If, on the contrary, the Central Essence of the universe is unconscious, mere force, then thought, life, and the growth of finite personality, in a world where so much suffering exists, cannot but appear evil and deplorable.

Correct ideas, then, touching the nature of the Ultimate Being, are of the utmost importance both to individual development and to civilization. In a First Cause, of some sort, men must of necessity believe: it is of consequence that they regard it as personal, not impersonal. People whose ideal is correct in this respect are progressive, others are stationary, or they retrograde.

In Eastern Asia, under the overpowering influence of nature, the tendency has always been to conceive the Ultimate Being as impersonal, and to the Buddhist mere law or blind force. Meantime, in common with all religionists, he strives to become as near as possible like his highest ideal of power, or the finite, the human expression of that power; by theory and practice repressing all efforts to advance in intellectual and moral stature. Apathy, quietism, and ultimately Nirvāna, naturally seem to him the sole desirable attainments. The Buddhist, therefore, instead of making progress as an intellectual and moral being, from the moment of his arrival at reflective consciousness, ever tends downward and backward. This is the obvious reason why peoples of this religion, though bright enough, have never made much advance in civilization. They rise to a certain level, where influential individuals begin to philosophize, or to find out the meaning and worth of life. Such study, from the Buddhist's premises, cannot but make greater fulness of life seem a curse, and the repression of moral and intellectual effort the course of wisdom.

The residents of Western Asia and Europe, on the contrary, impressed with the intelligent and purposive aspects of nature, have always believed in mind and personality as being at the root of things.

With all contemporary religions, that of Israel stood in marvelous contrast,— spiritual, yet exoteric and popular. Here, by the eighth century B.C., the common people were emphatic monotheists, and their faith tolerated no pantheistic nor polytheistic phases. The Hebrews recognize one God, one at surface and at basis,— a spirit, free from subdivision, sex, or confusion with His universe. Idols cannot help men conceive Him. Nature is His work, through creation, not emanation, and its laws are forms of His eternal volition. The thunder is His voice, the sunshine His smile, the hail-storm the

stroke of His awful rod; but these forces never assume independent potency. In the Hebrew Scriptures Jehovah has no second, as He has no equal. He is personal, moral, knowable. Clouds and darkness are "round about Him," at some removes, but He "clothes Himself with light," and "justice and judgment are the habitation of His throne." In the Buddhists' thought,—and Herbert Spencer teaches the same,—clouds and darkness inhabit the central throne of the universe, while such "justice and judgment," such intellectual and moral categories as exist at all, are "round about," quite secondary and derivative. In like manner, St. John says that "God is light, and in Him is no darkness at all," while the Buddhists and Herbert Spencer declare that the Absolute Being is darkness, and in him is no light at all.

While seeking, like the Buddhists, to bring themselves more and more into the likeness of the Ultimate, yet believing this Ultimate to be life, not death, Jewish and Christian peoples have been led to develop what is best and highest in man,—intellectual and moral qualities, —to enlarge and deepen conscious life, instead of suppressing it. It is hence that we find in the West the highest specimens of manhood and the highest forms of civilization.

PUBLIC PRAYER IN A BUDDHIST TEMPLE.

The above generalization needs emphasis, especially at the present time, when nearly all unbelief has its roots in doubt as to the existence of a personal Supreme Being. This is largely because of the wide acceptance accorded to Herbert Spencer's philosophy, which gives of ultimate being the same account as Buddhism. The First Cause it represents as unknowable, that is, beyond or outside the categories of intelligence.

The true doctrine of the Supreme Being helpfully illustrates the importance of Christian missions to the Far East. The Gospel, properly understood, is no mere vulgar shibboleth, but veritably the Word of Life.

E. Benj. Andrews.

3. Comparative Religious Ideas as related to Life.

When we speak about literature we refer primarily to the ideas expressed by it; the work of the rhetorician, or word-monger, being subordinate. This is so, at least, in the popular acceptation, even if the skill of the poet is classified with that of the sculptor or painter in producing a work of fine art; yet no one can think of art, so admirable as to win the plaudits of the world, unless it be the expression of a thought that commends it,— as the Apollo Belvidere sets forth an ideal of physical manliness, or as Tennyson and Longfellow body forth in forms of beauty those ideas which underlie one-half our daily living.

THE IMAGE OF BUDDHA.
Uyeno Dai Butsu, at Nikko.[1]

When the Bible is introduced into India, it is welcomed for its contribution to Oriental thought. When the Hebrew idea of God is contrasted with Hindu pantheism and Buddhist atheism, as a factor in the civilization of to-day, it is but an illustration of the truth that the difference between the Christian and non-Christian world is wholly within the realm of ideas, as the difference between the oak, the elm, and the pine is radical in nature. The brutality of savage life, and

[1] Nikko has been a holy place of the Buddhists for more than eleven centuries. Dr. H. C. Mabie says (*Brightest Asia*, p. 26,) that, in approaching it, he rode along a sacred avenue, smooth, hard, and well-trodden for hundreds of years; over-arched for twenty-six miles with lofty pines and cedars, from two to five feet in diameter, and a hundred and fifty feet high,— and a stream flowing each side the roadway to nourish the evergreens.

TEMPLE OF THE THIRTY HUNDRED GODS, KYOTO.

There are 3333 gods, each large image bearing ten small ones upon its head or hands. Arms are multiplied as symbols of power and diversity of gifts. They stand in ten rows, four hundred feet long,—a wilderness of gods.

the refined cruelty of semi-civilized races, spring directly from the ideas they have.

I.

The attractive personality of Mohammed, and the literary awakening of Arabia under his potent spell, fail of exercising a world-wide influence for good, since he lacked an idea of the love of God; his system being limited to a half-barbaric state of society, and powerless to develop the highest individual, social, or national life, — through a Divine Ideal symbolized by a relatively arbitrary and all-powerful fate, rather than a Being whose name is Love.[1]

BUDDHIST MONKS OF JAPAN.

The bulky books of Buddhism have no God in them; those who write them or read them make it their business to repress all desire for that which is excellent in life, as well as that which is evil. Their fundamental ideas work like an opiate, producing an easy-going set of idlers for the leadership of society, under whom no progressive civilization is possible; a monkish system, which sets forth life without work as an ideal, an eating solely of the bread of beggary,— an unspeakable loss to the industrial world; an aimless, motiveless life, that tolerates tyranny and holds in store no wrath against wrong-doers.[2]

[1] *Studies in a Mosque*, pp. 89–91, 99, 100. By Stanley Lane Poole. London, 1883.

The Faiths of the World. St. Giles Lectures, p. 400. By J. Cameron Lees, D.D. Edinburgh, 1882.

[2] *The Dhammapada.* Max Müller's *Sacred Books of the East*, Vol. X, p. 211.

Christianity in Ceylon, p. 229. By Sir James Emerson Tennent. London, 1850.

Buddhism, pp. 116–120, 179. By Rt. Rev. J. H. Titcomb, D.D., First Bishop of Rangoon.

Gilmour's *Among the Mongols*, pp. 152, 153.

The Confucianist books so far lack the great motives which inspire the highest manhood, that even their moral maxims, so worthy of reverence, have less weight than they would if connected with a loftier ideal of life. China has known God for ages, but has not worshiped Him, except through annual rites observed by the emperor in behalf of his people. The nation as such has been "without God in the world," and the state of society is just what we should expect,— the best of the people struggling along in the attempt to keep certain useful maxims taught by Confucius, and doing it without any knowledge of Divine Power to aid them; and the most of them disregarding the wise saws of the ancients in their determination to look out for themselves in the struggle for existence.[1]

JAPANESE RELIC PEDDLER.

As to the Hindus, their pantheistic ideas have produced a religious chaos of polytheistic worship indescribable,[2] and there is no part of the known world, which claims a certain degree of civilization, that is in worse condition than India, so far as relates to the moral ideas fundamental to the social prosperity of all their peoples.

II.

Contrasting with these systems is the body of ideas that underlie Christian literature: — a well-defined idea of God as the Moral Governor of mankind, inimical to all that stands in the way of the law of love; a well-defined idea of man's moral accountability to God,[3] and of his privilege and duty to co-operate with God in making the law of love the ordinary rule of conduct in human society; the cultivation of a keen sense of right and wrong in relation to man's obedience to the law of love;

[1] Consult Professor Legge's four lectures on the *Religions of China*, pp. 22–56. London, 1880; and his invaluable work upon *The Notions of the Chinese concerning God and Spirits*. Hong Kong, 1852; also his *Life and Works of Mencius*, p. 263. Philadelphia, 1875.

[2] Consult *Asiatic Studies*, pp. 287, 288. By Sir Alfred C. Lyall. London, 1882.

[3] *Essay on Compte*, p. 112. By J. S. Mill. London, 1865.

the idea of the Divine Friendship in Jesus Christ in the Incarnation and the Atonement, opening a new era of time;[1] the idea of spiritual salvation through God's Mercy rather than through man's merit,[2] and through moral renewal in respect to the attempt to keep the law of love, rather than through ritualistic observance;[3] the notion of the communion of man's spirit with the spirit of God[4] as contrasted with rattling off cabalistic words of prayer-mill machinery;[5] the idea of an Indwelling Spirit, by which a man becomes conscious of his high relationship to God, in whose image he is made; and the idea of eternal life,[6] as contrasted with the endless transmigrations[7] that are the only hope and the despair of myriads of men, who need to be taught that life and immortality are made known as the heritage of the race through Jesus Christ.[8]

SHINTO PRIEST.

4. The Bugle Call.

These amazing truths, — an aroused conscience rectified by a written moral law, a personal God actively administering a kingdom among men, a sympathizing Saviour, the renewing and sanctifying Spirit, and an

[1] Lecky's *Rationalism in Europe*, Vol. I, p. 312.
Kingdom of Christ on Earth, p. 12. By Samuel Harris, LL.D. Andover.
[2] *Brahmanism and Hinduism*, p. 77. By Sir M. Monier-Williams. 4th ed. 1891.
More about the Mongols, pp. 191–197, 296. By Dr. Gilmour.
[3] Stobart's *Islam*, p. 236. London.
[4] *My Mother*. By Bishop J. H. Vincent. Meadville, Penn.
[5] *Buddhism*, pp. 371–381, 546, 547. By Sir M. Monier-Williams. London, 1889.
[6] *Vide* Edkins' *Religion in China*, p. 142. London, 1878.
[7] *Manual of Buddhism*, p. 102. By Rev. Spence Hardy. London, 1853.
[8] If this book were theological, rather than first and last and at every turn intensely practical, it would be easy to amplify this chapter to a hundred pages, and to fortify every

open Bible for every individual disciple,— these doctrines embodied in the Christian charter, which had so great influence among primitive Christians, and which made so great an impression upon the Roman Empire, and which were of so great import during twelve hundred years of Christian ecclesiastical imperialism, were never so great powers with the populace as since the introduction of printing, and the shaking-off of venerable churchly traditions by Northern Europe.

A JAPANESE PILGRIM.—ALEXANDER.
On his way to the thirty-three Sacred Places.

In the founding of Christendom, the Bible manuscripts, at first in peril from pagan persecutors, were afterwards multiplied by pious monasteries. Yet they were so few in number as to be read only by the spiritual guides; and there grew up, in those densely ignorant ages, a certain churchly caution lest the unlearned should get at the written charter of the Church,— the Bible. Printing and the Reformation gave the Bible to the common people. The laity of Northern Europe caught at the

position by authorities. Yet enough has been said to gain the end sought,— to indicate as briefly as possible the difference between Christian and non-Christian peoples in the World of Ideas. If it were a difference at only one point, that would be enough; but when we consider all the points, the supremacy of Christianity in Ideas is so established as to win the assent of all thinking men upon this planet who are well informed.

Bible leaves fast falling from the newly invented printing press, and when the truths which had been long familiar to scholars began to be apprehended by the average man, there arose at once a new Germany and a new England; and there would have been a new France if the Church of God and the French kings had been somewhat wiser, in keeping their Bible readers at home instead of killing them or expatriating them.

The most conscientious of those who agitated a reformation of Christianity, the shaking-off of that Roman imperialism and something of the Roman corruption and monstrous wrongs which descended from the ancient empire, those who most clearly apprehended God in His Infinite Power, far transcending all earthly potentates, those who most fervently loved Him whom they believed to be the Divine Incarnation, those who yielded most heartily to what they believed were the monitions of the renewing and sanctifying Spirit, those to whom the world to come stood forth most vividly,— all seized upon the Scriptures, then first within easy popular handling, and as they read and privately pondered without priestly interpretation, great numbers of them began to voice the truth, but not so musically as in the bugle call.

Whatever may have been the happy influence of the revival of classical learning upon Southern Europe, awakening new tastes, new arts, new philosophy, it is certain, as to the Germans and the Anglo-Saxons and the Huguenots, that they received their great impulse toward a new life by popular acquaintance with those great Bible truths which proved to be gigantic powers in awakening the slumbering north. Neither the puerilities of medieval literature, nor the immoral productions of later Rome, nor the philosophy of the great sages who looked out on the blue Mediterranean, availed to reach the hardy and hardly civilized sons of the sea pirates and Saxon warriors in their dark forests, and on the foggy islands of the Baltic and the stormy tides of the west. So far as concerns the revival of learning, it was the most important thing in it, that "Greece arose from the dead with the New Testament in her hand." It is a striking illustration of the merely ritualistic character of what the classic lands called religion that they gave to Europe no Greek and Roman religious literature. Gaul and Germany and Britain saw the standards of the Roman legions and even a few Greek vases, but the conquering cohorts carried about with them no religious ideas. The Hindu sages and Gautama and Confucius gave religions or philosophies of practical life to myriads of men, who perpetuated their thoughts during millenniums of history; even Arabia took the cue, and put forth a Prophet armed with a book and a sword. But Greece and Rome bequeathed to the nations of

Europe neither a religious literature nor a popular practical philosophy. Delphi had no words for after ages, and the pontiffs on the Tiber prepared no Bibles. Aristotle was esteemed by the scholars for his physics, his rhetoric, his logic; and the stoical apothegms of Antoninus and Epictetus and of a royal sycophant delectated occasional hours for a handful of readers. Cicero had no valuable religious counsel to offer. Socrates, with an intellectual method that will endure as long as life on our planet, spoke with uncertain sound concerning those great truths which Paul proclaimed on Mars' Hill and in the Mamertine prison; and the sweet words of Plato, no wiser than his master, were mainly forgotten in the grim centuries that followed the fall of Rome. Whatever were the elements of intellectual and moral life which ushered in the new age to Northern Europe, they were inherited from the Hebrews and the Christian Church.

Nor can it be said that the great changes wrought in the north land in the fifteenth and sixteenth and seventeenth centuries sprang from the experience of mankind. Africa and China had also been having experience. The evolution of the moral sense was the direct outcome of the Sacred Literature of Christendom, now for the first time brought before the eyes of every one who could read, and, in the north, with liberty to read it.

These Bible truths were trumpeted far and wide, by every one who could get anything to blow upon. In the moral evolution of the English-speaking race, there now came on the age of long sermons. They had been long enough, and enough of them, upon the continent. When John Bull turned preacher, his little isle fairly rocked with roaring billows of sermons. It was like one long sermon, ranting and roaring during one or two centuries, and by that time the island was well indoctrinated, kings and all. The preaching business has never been carried so high and so far by any other people upon the face of the earth as by the English.

The sermon, however, is characteristic of Christianity, as distinguishing it from the classical religions, the Hindu faith, the Confucian philosophy, and for the most part the Buddhist, and the more modern Mussulman; our Celestial neighbors have, however, by school instruction, offered a substitute for the sermon, and the Buddhists during several hundred years did a good deal of preaching. The sermon itself is little else than the Gospel as a schoolmaster; it is an instrument of popular moral education.

Nor can it be spoken of as if it were exclusively for religious education. There has been so much of political and of technically theological preaching, and so much miscellaneous hortation, that if, on the

THE THOUSAND HANDED GOD OF MERCY

In the temple of 3333 gods at Kyoto.

whole, the sermon is set down as a popular moral educator, it will accord at least with English usage. When preaching is the power of God unto salvation, as the evangelists say, it implies other conditions than those represented by the average sermon.

The power of preaching, in broad national relations, as an educator of the common people, is the better apprehended if we consider the vast number of services held to-day, now that the habit of having such conventicles has become one of the abiding traditions of the English-speaking race.

Dr. Carroll, of the United States Census Bureau, estimates the number of religious services held in our country every year at from fifteen to twenty millions. This is certainly a very conservative estimate. Yet even if the number be only four hundred thousand every week, instead of nearly half a million, it is seen that as a source of popular education there is nothing to be compared with it, except the issues of the newspaper press and the sessions of the public school.

It seems probable that there are not less than a million popular religious gatherings among the people of the English-speaking race every week. If there are any who are disposed to undervalue this influence, as to the number of attendants, it is to be said that there are no other popular gatherings held throughout the year that begin to match them, and it is also true that the influence is very great in shaping the characters of those who habitually attend. If, for example, we were to say that there are forty or fifty millions of communicants who speak English, and if there are at least so many who gather to hear preaching every week, then the pulpit is no mean factor in the Anglo-Saxon civilization as a popular educator. If it be true, as it has sometimes been said, that Revelation is to the race what education is to the individual, then it is likely to be also true that "Sermons are to the Millions what Reading is to Thousands."[1]

Aside from all questions of popular evangelization or of instruction in conventional piety, if it be looked at solely from a sociological standpoint as merely a factor in the advancement of mankind, it is impossible to overestimate the impulse given by a prophetic class of spiritual leaders, who voice the authority of conscience and of man's highest moral ideal, and who, by the orderliness of their lives, their uprightness, their self-denying austerities, their friendliness, and their helpfulness, represent the divine love and authority.

[1] It is pertinent to say, in this connection, that the money investment in meeting-houses in the United States (1890) is $674,773,183; a sum which throws much light upon the comparison between Christian and non-Christian expenditure for idol temples and popular "meeting" houses. And for religious worship America pays four times as much per capita per annum as China.

A further illustration of the awakening power of the popular use of the Bible in modern Christendom is the amazing extent to which quill driving has been carried in the new era. It is, as a matter of history, closely connected with the incoming of the Bible ideas, its first manifestation having been in the pamphleteering, which, at the outset, was little else than preaching in print. The modern methods of absorbing the surplus energies of a people were not then largely developed,—navigation, the railway, varied manufacturing interests, the legal calling, the educational function: the leaders of mind took, rather, to bespattering each other with printer's ink. From all this was evolved the modern newspaper, and the less ephemeral popular literature. The formation of an enlightened Christian public opinion, to which kings give heed and demagogues bow, is due largely to the quill driving propensities of the Anglo-Saxons, and, in respect to secular affairs, it is a factor in civilization not second to the pulpit. The modern press represents the consolidated public opinion of Christendom. Indeed the power of the press to focus the eyes of a hundred million people upon an individual gives to every man that sense of living in publicity which leads him to exercise care how he lives; he finds that, will or nil, he must be measured by a Christian ideal of character.

So it has come about in the modern age that a mechanical invention has appeared in the drear chronology of the nations to dispute rank with royalty. Instead of reading forever about kings, we now read of mechanics. The sun paints for us, the thunderbolt is harnessed to a street car, and bits of lead in a steam press act as preachers of righteousness, and they voice the minds of millions of men.

Another fruit of the intellectual life connected with the new Bible study in Christendom is that body of polite literature, alluded to more fully in the early part of this book, which is unique when compared with the mental product of non-Christian peoples. The philanthropists who go out of Christendom are amazed to find that the world's peoples have nothing to read.

A critical analysis of the modern book shows that, at its best, it is shot through and through with Gospel ideas that have come to be the heritage of the common mind throughout Christendom. Its writer assumes Christian truth, assumes what are really the thoughts of God, assumes immortality, human brotherhood, and the conforming of the race to Christ-likeness. As, upon the coast, the tone of the sea is always in the air, there never fails a voice from out the Spiritual World in all modern literature. If the spirituality is not prominent, "it is still present in ever-recurring suggestion, as we feel the presence of the

sky when we look into the heart of the summer flowers and know that without it they could not have been; . . . it is not too much to say that it is the presence and power of this spiritual element which differentiates our century from all preceding ages." [1]

5. The State of Society in Non-Christian Lands.

Action conforms to thought; the fundamental ideas of a nation or of a wild tribe, whether expressed in a literature or by the voice of a witch doctor, are decisive in the formation of society. The Buddhist lands are what their books make them. India is the fruit of the Brahmanical tree. Babylon and Nineveh, Memphis and Thebes, were what they were made by ideas.

So convinced were the Athenians of this truth that the common people stormed and made a great tumult when the tragedy countenanced a false oath,— "I swore with my mouth but not with my heart." And they held Euripides to trial for corrupting the public morals. These same Athenians, however, had other ideas besides the sanctity of the oath, and it was one of their ideas that Aristides was too just to live among them, and another of their ideas that it would be well to kill Socrates.

The ideas underlying the Ten Commandments revolutionized society in the South Sea islands.

The land-grabs in Africa, in recent years, are not without one advantage; they offer "spheres of influence" to ideas somewhat needed there. It is much, in fact, as if a European power should abate a miasmic nuisance threatening a thousand square leagues. For example, certain tribes were found to have a pestiferous idea that skulls when clean and polished, no matter whose, look well a-dangling from the waist; the young gallant pleased his girl by murdering somebody for his empty skull, and the prospective father-in-law was propitiated by another skull. The European, with his sphere of influence, comes along as a blessing in disguise, and puts another idea into the addled pate of this African dandy,— some notion less inimical to good society.

A Glimpse Inland.

Here is a letter from Dr. Good.[2] He had observed that a new and powerful people from the interior were crowding down upon the coast,

[1] Hamilton W. Mabie in the *Andover Review*. October, 1886.

[2] The Rev. A. C. Good, Ph.D., of the Presbyterian Gaboon Mission, Batanga, West Africa. Personal letter of August 6, 1894.

and some years ago he began to question the locality of the hive from which they were swarming. In the autumn of 1892, he began to explore. Since then, two new stations have been opened at intervals of sixty miles. In the early part of last year he reached a point a little more than two hundred miles inland, upon the edge of the Great Congo basin.

"The whole of this region," he writes, "is hilly or mountainous. Beginning with an elevation of seventeen hundred feet here at Efulen, it gradually rises to from twenty-two hundred to twenty-four hundred feet in the region about Ebolewo'e, and to the eastward and northward of that place the towns are found on plateaus elevated from twenty-six hundred to twenty-eight hundred feet above the sea. The climate of this region is remarkably cool and bracing for the tropics,[1] and as far as we can judge, very healthful for Africa.

"A number of tribes occupy this country, all of them, however, branches of the great Fang stock. Of these I can only mention the Bulu or Bule, among whom we have begun work, who, beginning within twenty miles of Batanga, extend to the Ja, some two hundred and fifty miles interiorward. This is not the limit of our field, however; for to northward and northeast are many peoples speaking practically the same language, and beyond the Fang and Bule are other peoples of whom I only know the names, that their country is populous, and that the farther we penetrate, the deeper becomes the spiritual darkness.

"The Bule are typical savages, with the usual faults of savages. They wear very little clothing, especially the women go almost entirely naked. Deeds of cruelty, the mere mention of which makes one's flesh creep, are fearfully prevalent. Polygamy prevails; women are bought and sold, are regarded as property, and in practice, if not in theory, they are virtually slaves. Widows are barbarously treated when the husband dies, and may count themselves fortunate if their throats are not cut, on a trumped-up charge of having caused his death by witchcraft.

"With a soil and climate of boundless possibilities, the Bule are often hungry. They sleep on beds of poles, with logs for pillows. Their houses are low huts without tables, chairs, stools, or any of the things we call furniture; they are, however, close enough to keep in most of the smoke from the open fire that burns on the clay floor, so that the occupants live much of the time in an atmosphere better suited for curing hams than to be breathed by human beings. The Bule are proud and exceedingly selfish; they have no word for thanks in their language, and no use for such a word. They are victims of many dark

[1] This point is three degrees north of the equator.

superstitions, which fill their lives with fear and suspicion, and goad them on to deeds of cruelty that I would fain believe are hardly natural to them. Morality there is none; indeed, what they would call morality is in some cases the most revolting immorality.

"But all this I said when I said that they were savages, and if savagery has virtues, the Bule may claim their full share of them. They are strong, hardy, brave after their fashion, and energetic; in short, there is in them raw material out of which a fine people might be made.

"They have very few slaves, have little or no fermented drink, and are not cannibals, as are many of their neighbors; they are well disposed toward white men, and are more than ready to learn alike the evil and good of our civilization. Especially gratifying is the readiness with which they listen to the Gospel. Indeed, as far as I can see, there is nothing whatever in the way, nothing to forbid the hope that we may here see, in the near future, a change wrought in the life and character of this people, that will be like the breaking of the morning after the long dark night."

There is, however, something in the way; it is the lack of humanitarian money to change the face of these mission fields, and to extend the work; that is, no means commensurate with the necessities of the case and the opportunity of the hour.

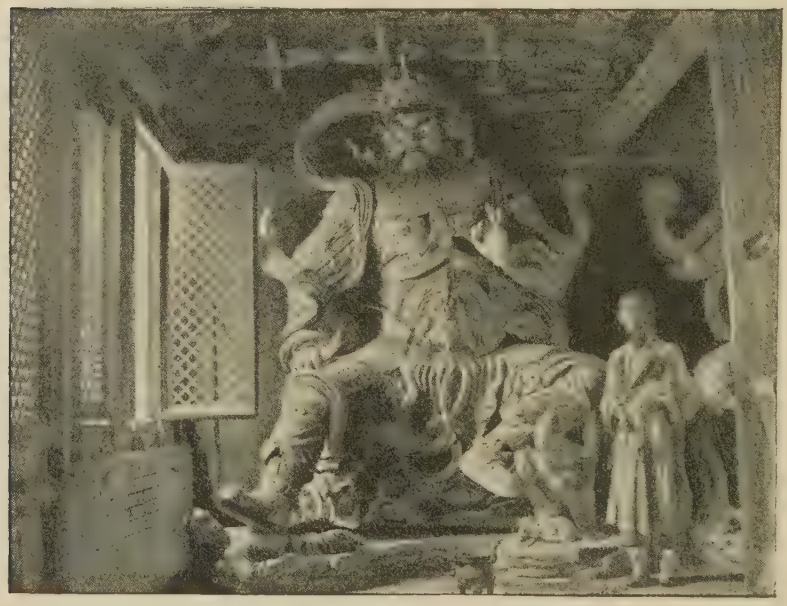
When the Seven Bags of Lies, designated by the devil for our planet, were all accidentally opened in Syria, his majesty had no idea that it was to be a *Mohammedan* country; he may have thought that the Philistines or the Jews would stay there, or that it would some day become Christian.

It was rather an elaborate idea that possessed a Morocco shoemaker when he told Mrs. Summers, some four years ago, that the difference in clothing between the Orient and the Occident was a symbol of the difference between their religions: "You see these garments of ours, how wide and flowing they are, our sleeves are loose, and we have easy-fitting slippers. As our clothes are wide, so is our religion. We can steal, cheat, tell lies, deceive each other, and do all manner of iniquity just as we wish, and at the last day our prophet will make it all right for us. But you poor Europeans have tight-fitting trousers, and tight-fitting waistcoats, and tight-fitting jackets. You have black, laced-up boots and big ugly hats, and in the heat of summer you look most miserable. Your clothes are just like your religion,— narrow. If you steal, cheat, deceive, or tell lies, you stand in constant fear of the condemnation of God."

"Do you consider," asked the Bishop of Durham's son, Mr. Westcott, of one of his Moslem neighbors in India, —"Do you consider that

one who on special occasions permits lying is a fitter ideal to follow than one who forbids it?" This was a point worth considering, and worth comparing authorities upon; after he had compared the Koran with the Gospel, the Moslem became a Christian. High moral ideals suggest stalwart trustworthiness as one of the requisites to good society.

It seems delightful enough to go on in this way, gossiping about our Moslem neighbors, telling the same thing, 'tis likely, that they would say about us, in retailing to their neighbors the scandals of Christendom. By the way, before passing on to slander somebody else, do you



A PLEASANT CHINESE GOD.—CORBETT.

know what Mr. Stanley Lane Poole says,[1] in referring to worse things than lying? "In all civilized and wealthy countries, the social system of Islam exerts a ruinous influence on every class, and if there is to be any great future for the Mohammedan world, that system of society must be done away." But, then, it is well known that their religion makes them as narrow and obstinate as any Ism in Christendom, so that, of course, the system will not be done away speedily.

It is with some caution that the truth is to be told about our neighbors in China. They are serious people, and may not take a joke,

[1] *Studies in a Mosque*, p. 114. London, 1883.

and may resent being lied about. The Americans must sympathize with the Chinese Ambassador to St. James who confidently asked Professor Legge if he did not think the Middle Kingdom more moral than England. And the St. James set must sympathize with our Chinese friends who think Brother Jonathan is a hoodlum.

In self-protection for our glass house, it is well to gossip about the Celestial empire rather by innuendos than dogmatically. Why not do it under the protection of an interrogation point?

?

ANCESTRAL WORSHIP, CHINA.—CORBETT.

This paper servant and paper horse are to be transported by burning, to the spirit realms, for the benefit of the forefathers of the man who pays the paper cutter and the priest.

Was it not rather small business in the publishers of the British Encyclopedia to intimate that the "official corruption" in China so reacts on the people as to make "dishonesty" and "untruthfulness" national characteristics? The king of Burmah is translating this little pamphlet for his people and must not be offended, but the Chinese emperor has cyclopedias enough of his own, and the publishers venture to tell the truth about China.[1]

Was it not more than fifty years ago when Samuel Kidd[2] wrote that "falsehood, duplicity, insincerity, are national features remarkably prominent"?[3]

[1] This article was written by Professor Robert K. Douglas, of the British Museum, and Professor of Chinese at King's College, London. He resided in China during seven years. He has made a specialty of Chinese studies for more than thirty-five years, his work ranking, according to Professor Legge, with that of Sir M. Monier-Williams upon Brahmanism and Professor T. Rhys Davids upon Buddhism.

[2] A clergyman and Principal of the London Missionary College at Malacca, and afterwards Professor of Chinese in the University College, London, who, in his time, was considered the first Chinese scholar in England.

[3] *China*, p. 205. London, 1841.

Was the man truthful who said, in regard to the Celestial Kingdom, "There is no truth in the country"?[1]

What do you think of that English magistrate who defended the application of moderate torture to make witnesses in India and China tell the truth? Where they earn ten cents a day by perjuries, so ingenious as to be past finding out, what, quoth he, is more reasonable than mild torture?[2]

Samuel Wells Williams, LL.D., lived in China forty-two years, first as missionary in 1835, then as secretary and interpreter to the American Legation at Pekin. He wrote a book in 1848, and revised it in 1883. He was conservative and careful in the expression of his

PAPER BUFFALO. — BANBURY.

Burned for ancestral use in Chinese worship.

matured judgment upon Chinese character, based upon the observations and studies of twoscore years; the only thing that seems to militate against his mental fairness in the premises is the fact that after his return to America he was elected Professor of Chinese in an American college, and his views may have been warped through his noting day by day for several years the unmitigated piety of American students. Is it indeed credible that twenty-three centuries of Confucianism, or four thousand years of getting on "without God," resulted in "deceit everywhere"?[3] It is, for all the world, like Bret Harte's heathen. Is

[1] Williamson's *North China*, Vol. I, pp. 4–8. London, 1870.

[2] *Egypt to Japan*, p. 380. By H. M. Field, D.D. New York, 1877.

[3] *Middle Kingdom*, Vol. II, pp. 96, 97. Early edition. New York.

not "the universal practice of lying and dishonest dealing" deplored on p. 99? And the want of public and private charity on p. 98? And "a kind and degree of moral degradation, of which an excessive statement can scarcely be made, or an adequate conception hardly be formed," deplored upon p. 99? Is it not indeed a deplorable case?

Even Lansdell was pained by it.[1] After saying that Lanchow, with its half million people, is at the present day full of abominations that cannot be mentioned, does he not add that "the most painful statement was the deliberately expressed opinion of an Englishman who had lived for many years in the northwest of China proper, and who went so far as to say that the Chinese people there were the most wicked, filthy, and abominable people, he thought, upon the face of the earth. These

INTRODUCING CHRISTIAN IDEAS INTO CHINA.—BANBURY.

were not the words of an enemy. He had, moreover, exceptional facilities for knowing the Chinese of the interior in their most intimate relations."

This is the outcome of the common belief in China that Confucius justified lying at convenience. It is said by an acute observer, who writes upon intimate knowledge acquired in thirty years' residence at Tientsin,[2] that from the highest to the lowest, morals mean expediency, and that from a purely selfish standpoint; that it is popularly understood that Confucius practised deception when it was his advantage, or he had an end to gain; hence all over China it is held that the end justifies the means. When a lie is proved it is said, Yes, as you say

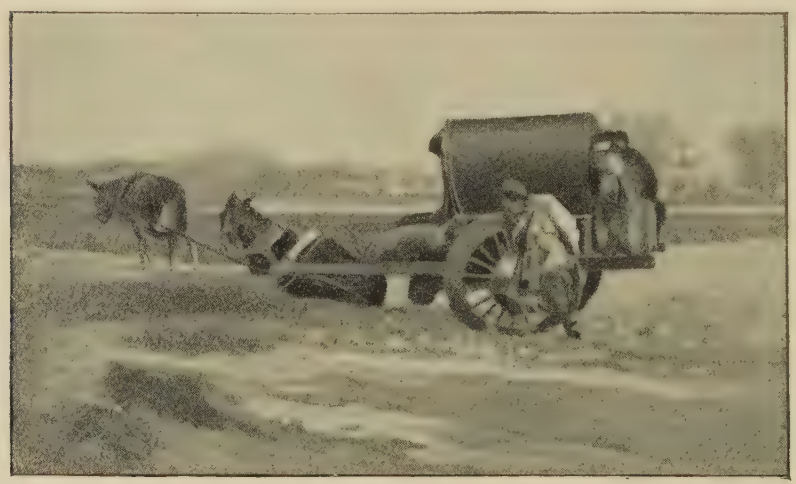
[1] *Chinese Central Asia*, II, pp. 240, 241. London, 1893.

[2] The Rev. C. A. Stanley, A. B. C. F. M. Personal letter of July 12, 1894.

it is a lie, it is. The average man is not actuated by the fear of wrong-doing, but of the consequences of being caught; the stupidity or bungling management which leads to the discovery of wrong-doing is universally blamed, and the crime itself scarcely mentioned.

The theory upon which life is carried on in China is that men are responsible to the emperor, but not to God, so that if anything is forbidden by law, it must not be done; if the law does not prohibit, then a man does what he pleases.

There is, however, a degree of business integrity in mercantile dealings in China, which, so far as it goes, tends to substantiate the theory held by some, that in the moral evolution of the human race



RATHER DISCOURAGING. — BANBURY.

honesty was the outcome of an experience of many generations, which taught that honesty was indubitably the best policy.

It is difficult, in running over the moral evolution story, to avoid comparing Chinese who do not reach the Confucian standard with the godless crowds in Christendom some ages since, and with the most godless quarters of the present day. Is not Christendom at its worst like China? Has Christendom at its best any match on the Yellow River? Must we not have the feeling that the Celestials have fallen behind in the moral race?

They are certainly much behind in one thing that tends to good morals by a division of influence and opportunity, and by multiplying those who keep watch upon each other. The Chinese suffer, as Europe

did in the Middle Ages, for want of a subdivision of intellectual work. Even the clerical class in Christendom is far better morally for the modern division of the intellectual labors of society among lawyers, well-schooled physicians, professional teachers, the knights of the quill, the great merchants, manufacturers, and managers of traffic, and such statesmanship as the times may furnish. In China the opportunities of life fall almost solely into the hands of the literary class, the only well-educated persons in the nation. They have open before them, at the outset, either official or mercantile courses of life, failing in which they teach school, or they resort to quackery. They

DR. CORBETT'S PALACE CAR.

The Doctor travels five days, journey southwest of Chefoo, in a litter transported by two-mule-power; and here he finds a native church and school building.

expect to make a living out of a brief turn at office-holding, and they are apt to connive at any wrong-doing which is profitable. China would be greatly advantaged by advocates, as well as by magisterial assistants acquainted with the law, and by profoundly educated physicians, and by the introduction of other callings common in the Occident.

It is, however, to be feared lest diversified intellectual openings in the Celestial empire might tend to destroy such national superstitions as the worship of the Fairy Fox, and by varying the thinking of the empire some of their brightest minds might happily think of God.

There is, however, no God to seek in the theory of *Buddhist* lands;

and where the Sangha reigns, withdrawing the most spiritual citizens from active interest in social problems, we can but look for moral insensibility as the ideal,—a deliberate planning to sleep now and to sleep forever. That this is the notion in Ceylon is the testimony of Sir Emerson Tennent, whose official life among the Singhalese led him to observe the practical working of Buddhism some forty or fifty years ago, after an undisturbed and supreme rule of more than twenty centuries. The vices of the natural man meet no check: "In their daily intercourse and acts, morality and virtue are barely discernible as the exception. Neither hopes nor apprehensions have proved a sufficient restraint on the habitual violation of all those precepts of charity and honesty, of purity and truth, which form the very essence of their doctrine. Jealousy, slander, litigation, and revenge prevail, to an unlooked-for excess. Falsehood is of ubiquitous prevalence. In the courts of law the testimony of every magistrate is concurrent that perjury on both sides is habitual. Theft is equally prevalent with prevarication, and deceit and fraud is so notorious and habitual that the feeling of confidence is almost unknown," — charges suitably completed by quoting the manuscript testimony of the Baptist missionary Davies that "in a Singhalese village licentiousness is so universal that it has ceased to be opprobrious."[2]

WINTER ITINERACY IN NORTH CHINA.[1]—CORBETT.

At this point we introduce another witness, the Rt. Rev. Reginald

[1] Dr. Corbett says, in his letter of June 5, 1894, that a son had brought his father (seventy-five years old) five miles on a wheelbarrow, to be baptized. Miss Clara H. Cushman, in the *Heathen Woman's Friend*, has related the story of the widow Wang Nainai and her two daughters, who were transported by her son on a wheelbarrow a distance of four hundred miles to Pekin, that they might learn more about Christianity. The woman is a valued mission worker; the son an ordained preacher; one daughter a teacher, and the other a preacher's wife.

[2] *Christianity in Ceylon.* By Sir James Emerson Tennent. pp. 193, 228, 229, 251, 252. London, 1850.

Stephen Copleston, D.D., Bishop of Colombo, testifying of the condition of Buddhist society as it is there to-day: —

It is thought by the government commissioner that there are more murders in Ceylon, in proportion to the population, than in any other country in the world. The Buddhist catechism says that a personal God is regarded by the Buddhists as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men. The Buddhists, however, outside the books, believe in a personal God. Traveling in Ceylon, the peasantry know no more religion than that it

VILLAGE NEAR COLOMBO, CEYLON.

These hovels are often but roofed sheds, partially protected on the sides.

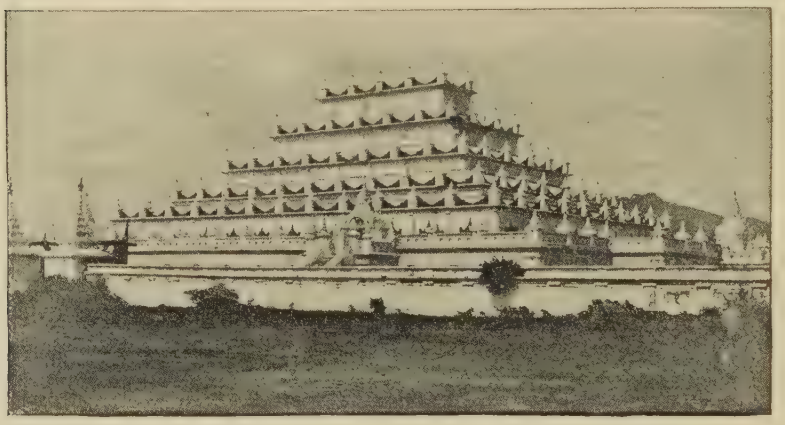
is the custom now and then to lay a few flowers before a certain Bo-tree, that there is a temple and a monk, and that it is the custom to give food to the monk, who on his part gives no instruction in religion. "Does the monk do any good?" "No."[1]

The Bishop states the attitude of the monastic leaders: — The monk's motive is to gain merit, to escape pain, to lay off life's burden. It is no part of his plan, from love of truth or of goodness, to benefit others. He has no sense of duty or obligation to others, no recog-

[1] *Buddhism*, pp. 461, 478, 482, 501.

nition of mutual service in society. He has no aim in life, except to escape from it.[1]

He further states that the Buddhist religion in Ceylon has no relation whatever to a man's conduct, save as to taking the lives of animals, nor is religion spoken of as a motive. The standard of moral conduct is so low that it is not expected that one's life will be exemplary. As to ordinary humanity, it is not in Buddhist Ceylon. Kindness to a person wounded by an accident is a rare thing. His cries are unheeded. If a Christian turns to help, it is mentioned as a divine rather than a human act. In Colombo, however, the monks have so far aroused themselves from the sleep of ages as to visit the hospitals and prisons, there being a Buddhist revival connected with their con-



THE INCOMPARABLE PAGODA AT MANDALAY.

tact with Occidental faiths. It is, adds the Bishop, hardly too much to say of whole districts, that marriage is unknown among the lower classes of Buddhists, and that it is most respected in regions where there has been most intercourse with Christian natives.[2]

Turning to Burmah, another land where Buddhism has ruled alone for ages, and taking up other points which illustrate the state of society, it may be said, for example, that the state of the currency indicates the condition of domestic trade and the relative commercial prosperity. Lead is used for small payments, and silver for larger. There is no coinage; the metal being weighed and assayed, if the payment is sufficient to demand it. It is needless, in this petty Asiatic kingdom, to particularize that which would mean so much in the World of the West,

[1] *Buddhism*, pp. 213, 214. [2] *Buddhism*, pp. 479–483.

— the despotism of the government, the universal extortion by which public revenue is raised, the ownership of all labor and laborers by the king, the seven gradations of slavery, — none of these conditions of semi-barbaric social life having been greatly bettered by Buddhism, in its long centuries of unquestioned sway.

India.

Oh, where is God?
I feel His rod;
My inner light
Is dark as night, —
In terror bound
I hear no sound
Of joy or love.
I list above,
Below, around;
I strain my sight, —
Oh, where is God?
A pilgrim sore,
My sins I bore
To temples high,
To fountains nigh.
By rivers deep
I sigh and weep:
Oh, where is God?

After Mr. Moncure Conway had spent many months in studying the sacred books of the East, culling excerpts here and there for his admirable Anthology,[1] and had come into profound sympathy with those sages whose holy hymns have come down through so many centuries, — men who inquired diligently where they might find God, — the student left his library and shocked his sensibilities by going to India to see Hinduism at its best. He was appalled by it.

That there may be more morality in sacred book theory than in the lives of multitudes of disciples, Mr. Conway has already learned in America and England. Christianity is better judged in the Biblical principles than in the practices of some whose Christianity is nominal. Still the pantheism of India, which is the basis of their polytheistic worship, is a fault of their books.

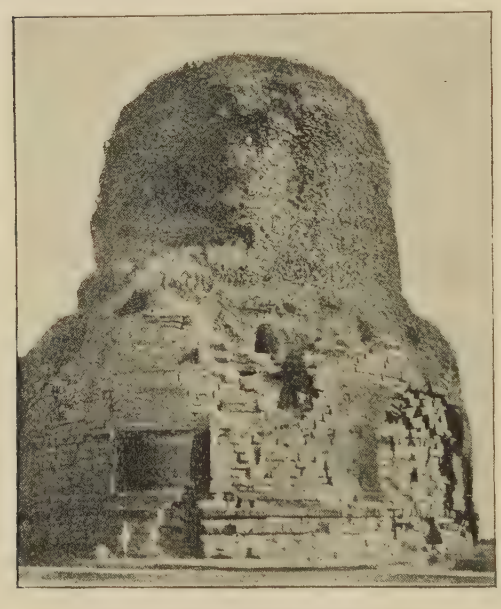
This stock or stone
Is God, alone;
No bush that burns,
No tide that turns,
Is aught but God, —
No grass, no sod,
No crag or mount,
No spray or fount:
To all I pray,
By night, by day;
God here, God there, —
I have no care.

This confusion of the creation with the Creator culminates in the loss of personal identity, and if I am myself but a part of God, if all I do is but His act, there can be no essential wrong-doing.

[1] *The Sacred Anthology: a Book of Ethnical Scriptures.* By M. D. Conway. London and New York, 1873. It is the best collection we have within small compass, barring certain mistakes in chronology, etc., which may be easily corrected by reference to any specialist's hand-book, or even a standard cyclopedia.

I too divine,
Like grape and wine,—
I cannot sin
Without, within.
God in my thought
No ill has wrought;
In Him I rise,
By Him I fall;
Above the skies
There hangs no pall,—
No mourning there
O'er sinners fair.
For murder rank
My God I thank;
The alms I take,
The thefts I make,
Alike are God,—
There is no rod.

The doctrine of transmigration, as held by the Brahmans, is of a piece with the notion that there is no distinction between the creature and the Creator. In the course of nearly five millions[1] of generations all crooks are likely to get straightened out, all low-caste men, by being good enough, may in that time be reborn as Brahmans, and all, then, be reabsorbed in the impersonal God, then to begin the rigmarole over again. The motive power of the Hindu system is not urgent, as to an immediate mending of life to-day, if indeed there is felt to be any personal responsibility for mending it at all.



GAUTAMA'S TOWER, BENARES.[2]

In the innocence of her heart a Hindu widow told her teacher, Miss Downs, that it never occurred to her that it was a sin to lie until she heard the Christians say so; the lie and the truth had always been the same to her in her childhood training.

Sir William Jones, who was in India, 1784–1794, said that he never

[1] 4,800,000 new births for each individual.

[2] This ancient ruin marks the spot, not far from Benares, where Gautama preached his first Buddhist sermon. The structure is of stone, to the height of 43 feet; and the upper courses of brick, 85 feet. It is 93 feet in diameter.

knew a Hindu who would not perjure himself for money. The courts of justice abounded in "four annas men," ready to swear to whatever might be required to win a case. Dr. John Scudder, who was in India, 1819–1853, said, "I never saw a man in India whose word I would be willing to trust."

Hindu Society a Hundred Years Ago.

The Thomas Twining *Travels in India* report the condition of things after thousands of years of Brahmanical rule: "While some parts of the Hindu worship are simple and inoffensive, others are highly revolting by their cruelty and indecency. In the great Doorgah Feast the most disgusting excesses are exhibited." The Juggernaut wheels crushing human life, the Sangar Island children tossed to alligators, the drowning of old women at Allahabad, the perishing of widows by fire, — all stirred the indignation of the traveler a hundred years ago.[1]

Mr. William Ward, companion of Carey and Marshman, who learned to know India so well fourscore years ago, before Christianity had made any impression upon the country, tells us[2] that the Hindus are exceedingly wanting in compassion and benevolence; that they are lascivious, covetous, deceitful, and perpetual liars; and that the religious ascetics commonly curse those who refuse to give them food, and that many of them are common thieves. He adds that almost all these so-called holy men live in an unchaste state, and that some are almost continually drunk. Then follows a detailed statement of the immoralities of the most eminent Hindu saints. The resplendent vices of the Brahmanical temple service have indeed continued to this day.

The Duke of Wellington, in the supplemental despatches, 1797–1805, said, in his utter despair of the Hindus, that they were without one redeeming quality. This pertained, perhaps, to that period when the natives were restive under new rule; certainly the statement would not be made now by the officers of the British crown.

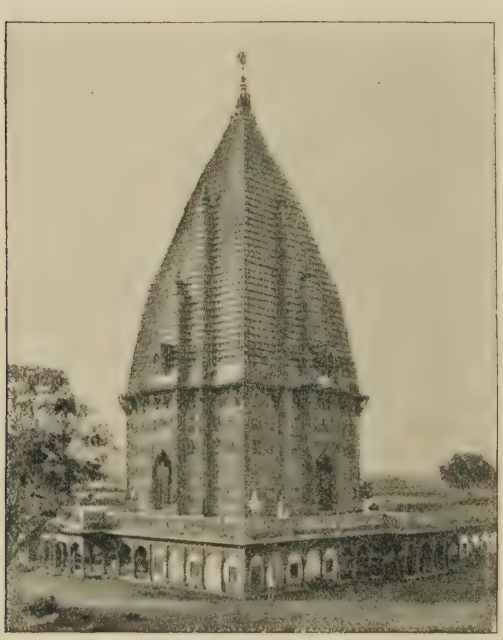
It is true, concerning India, that we know more about the state of society there than in some other lands, since the English-speaking people have resided there so long. The testimony of the missionaries is uniformly that gained by Mr. Conway, that Occidental peoples have no conception of the degradation of Hindu society. And it is stated by Sir M. Monier-Williams, who has studied Hinduism for forty years,

[1] pp. 461, 462. London, 1793.

[2] *Writings, Religion, and Manners of the Hindus*, Vol. I, p. 100, and Vol. IV, pp. 311–313.

that "The present characteristics of Brahmanism are poverty, ignorance, and superstition. Whatever profound thought lay about the roots of Hinduism, it held, and still holds, the two hundred and eighty millions of India in the bondage of degradation, cruelty, and immorality."

Bishop Heber of Calcutta, 1823, said that he never met a race of men who took so little interest in the sufferings of a neighbor who was not of their own caste. This sum of all iniquities in Hindu society is of no small interest when considered as a sociological phenomenon.



PYRAMIDAL TEMPLE, INDIA.

Both as a social organization and as a religion, Hinduism is Caste. It is an experiment of more than two thousand years' standing: —

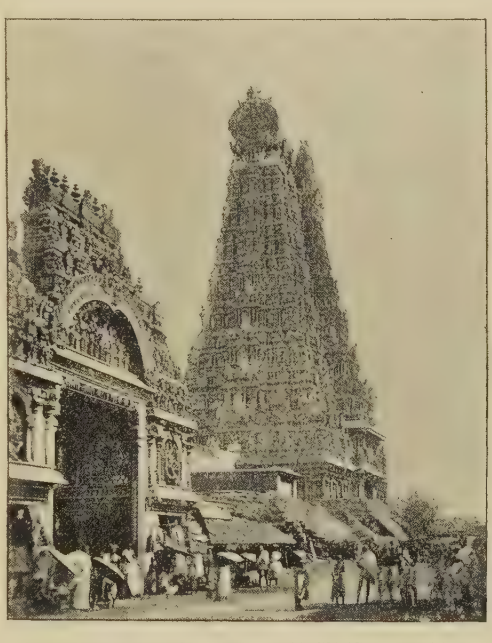
Every carpenter's son must be a carpenter, and every shoemaker's son must stick to his father's last, not only for centuries but for millenniums. There are a hundred and fifty castes and varieties of caste in India, the members of which will not eat or drink with each other, nor associate with each other in any way.[1] This is the only course that is open as to the means of living, and as to a varied industry. And as to the desire for knowledge, iron custom keeps a man in that social status in which he was born, each generation adding new links to the chain that is to be hung about the neck of the next generation. This (1) limits the means of living; (2) forbids a varied industry; (3) shuts up the desire for knowledge, there being no use in learning anything else, since a blacksmith's boy at five must begin to make nails; (4) so extinguishes human kindness that when an Ahmednuggur work-

[1] *Letters from India.* By Rev. Henry J. Bruce. p. 78. Privately printed. Satara, 1879. A very valuable book, containing "inside" information upon important points. It is in the form of familiar letters.

A LOW CASTE CHRISTIAN FAMILY.—J. M. Alexander.

man fell from a building, the other workmen, being of different caste, would not help him. An English soldier offered him water, and because he took it, he was disciplined by his own caste as soon as he recovered, and it was only at great expense that he kept himself from being turned out.[1] In this way society is maintained at a standstill, with only so much stir in it as is made by one hundred and fifty chronic feuds between castes.

This system is domineered over, both socially and religiously, by the Brahmans; they, indeed, are the Pharisees of this planet. Of blood more pure through heredity than that of the literary class in China, and of pride more ancient than any noble occidental house, they are matched only by the Jews in tracing their lineage back to the very beginnings of historic time upon the earth. Theirs is the literary occupation,— they are fit for offices, for clerks, for pundits, but they have performed no manual labor in more than twenty centuries; they may be bankers but not merchants, nor may they vulgarly lease the land. They are often poor, begging for work with pen and books, and those who graduate at the government schools are eager to serve the crown.



THE MANDAPAM OF MINAKSHI'S TEMPLE, MADURA.

The Kshatriya caste, the ruler, the soldier, is found mostly in the north of India. They rank next to the Brahmans. Then next in the scale is the merchant, Vaisya.

Nine-tenths of the people are in a scale still lower,— the fourth caste, the Sudra. These are the laborers, among whom there are eighty prin-

[1] Bruce, *Letters*, p. 84.

cipal subdivisions, and of variations there are many more. There are weavers, and bricklayers, and farmers, and representatives of all the ordinary industries of a great people. Some are well-to-do; they lease the government farm lands which surround the villages. It is the duty of the Sudra to serve the classes above him, and, above all, the Brahman.

Every seventh or every sixth family of the two hundred and eighty registered millions in India is an outcast; or, to use the term invented by the census bureau, there are forty or fifty millions who belong to the depressed classes, who are below the line of social respectability. In the Madras Presidency they comprise a fourth part of the population. These non-caste people live apart from the village. They are poor beyond description, ignorant, weak, down-trodden, squalid, despised. There are two principal divisions,— the Malah or Pariah, and the Madega or leather workers. Very rarely there is one who leases a little land, but the others work generation after generation for those who own the soil or those who commonly lease it, their service being due by custom, although they are not hereditary laborers or slaves. There is no fixed compensation, so much a day, but wages are at the will and discretion of the master, after the annual harvest.

"They are mere scum, let them die," was the answer made to a missionary lady by an educated Brahman, who had government relief funds to deal out in time of famine. The same woman stopped her carriage to pick up a boy dying in the street. He belonged to the depressed class, and no passer-by, out of the whole one hundred and fifty castes, would touch him or help lift him.[1]

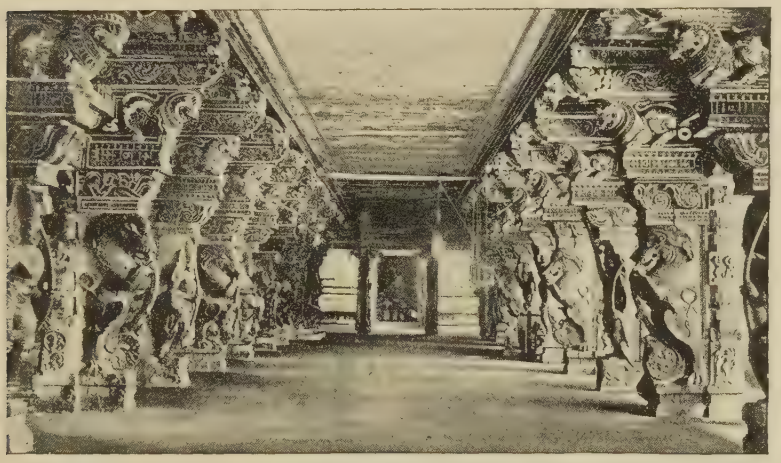
Caste, in its world-wide aspects, is essentially ill bred, knowing nothing of that self-sacrifice in little things which is fundamental to good manners. In this high and noble sense, the man whose caste is so high that he cannot help a dying boy is no gentleman. He may be very learned in Sanskrit and in English, but to him the Golden Rule is in a dead tongue. Toward all who bear the form of man, conduct is either common civility or brutal barbarism. Courtesy knows no caste lines.

There is among the Brahmans a very flourishing "Society for the Protection of the Cow"; to keep the beasts from butchers and from Christian ownership. There is among the Brahmans no society to protect *Men* of lower caste.

With few exceptions, every seventh family in India is kept from British government schooling; the "depressed" infants would make trouble by exciting the prejudices of the caste people. If, however,

[1] Miss Gertrude Chandler, in *Life and Light*.

any of these families become Christians, they can send their children to school. There is a strong desire on the part of many to gain this social advantage. Some do, in charitable judgment, really become Christians. A new Manhood is rising in India to dispute precedence with the Brahmans. Things that are despised hath God chosen. Paul could not have penned his pithy apothegm more aptly if he had written to the Pariahs instead of the Corinthians. "The native Christians now number tens of thousands," says Sir Richard Temple,[1] "and they occupy whole tracts and districts of country; they behave as well, on the average, as Christians in any land; if you appeal to the magistrates



HORSE COURT IN THE TEMPLE AT MADURA.

This temple was built in the third century before the Christian era. It covers thirteen acres; the pagoda being a vast parallelogram 744 × 847 feet. It is dedicated to Siva. Madura is one of the best specimens of a purely native city, a literary center, and a great stronghold of the caste system and idol worship.

in India, they will give the native Christians everywhere a good character."

Whether one studies the social conditions in China, Ceylon, or Hindustan, or in any other part of Asia, it is clear enough that Secretary Seward was no blind observer when he remarked to Congressman Seelye, who was facing the Orient, "You will find no society in the East." And upon his return, Dr. Seelye added his testimony: —

"That which we call society, social life, social relations, would be terms altogether obscure to the natives of those regions. The relations of the sexes, the mingling of classes in society in the way that makes

[1] Address, New York, 1882.

so large a part of the refinements and delight of our social life, are totally unknown. Altogether, Paul's description of the heathen world of his time, in the first chapter of Romans,— 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,' — accurately describes the heathen world of the present."

Livingstone in Africa confessed that he took an intense disgust at heathenism,— its dancing, roaring, singing, jesting, grumbling, quarreling, and murdering, and this when the natives were kind to him personally. And he took pains to put it on record that the indirect and civilizing benefits of missions are worth all the money and labor expended on them.

HINDU FAKIR.[2]

The House of Commons, April 28, 1873, ordered the printing of a Report upon the Condition of India, prepared by the Secretary of State and Council of India; in which it is said[1] that the lessons inculcated by the missionaries "have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them, not merely by public teaching, but by the millions of

[1] p. 129.

[2] On August 1, 1892, a converted fakir was baptized at a chapel in the Calcutta district. He had heard of Jesus when a boy. In his ascetic life he was worshiped as a sacred being; yet he was so dissatisfied with the moral uncleanness within and without, that he began to study Christianity, by the aid of native catechists. He asked that he might be baptized as "John, that he might go forth and preach repentance to his countrymen." The Church Missionary Society reports the baptism of one fakir, who had nearly four thousand disciples.

printed books and tracts which are scattered widely through the country. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the government, and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these six hundred mission-

MEASURE BY MEASURE, FOR THE MONKEY AT LUCKNOW.[1]

aries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

Sir Bartle Frere, late Governor of Bombay, had said[2] that the teach-

[1] These men are paying their vows to the monkey god, by measuring each one his length on the ground from their homes, a distance of about four miles. This was in January, 1894. Photographed by an English Missionary, and forwarded by Miss L. W. Sullivan, Supt. of Deaconess House, Lucknow.

Raman, in conquering Ceylon, was aided by an army of monkeys. The monkey temples of India are not unlike the monkey houses in the Zoölogical Gardens in London or Central Park. The creatures are sufficiently sacred to hinder their being molested; and they are well fed by temple worshipers.

[2] Address, July 9, 1872.

ings of Christianity were effecting changes in India more extraordinary than anything in modern Europe.

The world-wide advance of a Christian civilization through Christian missions is to be urged upon humanitarian grounds. This is the conclusion reached by Mrs. Isabella Bird Bishop after much travel in uncouth parts of the world. A broad humanity calls upon every friend of man to turn to and help. The Greek Church is at work in Tokyo, and the Moslems are in New York.

Mrs. Bishop[1] affirms that she was "made a convert to missions by seeing, in four and a half years of Asiatic traveling, the desperate needs of the unchristianized world. I came home full of the needs of the heathen world. Wherever I have been, I have seen sin and sorrow and shame. One thousand millions are wandering in darkness without God in the world. When traveling in Asia, it struck me how little we heard, how little we know. Mohammedanism is corrupt to the very core; the morals, perhaps in Persia in particular, are corrupt. There is scarcely a thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong in all this seething mass of shame and corruption. These false faiths degrade women with an indefinite degradation. The Zenana woman of twenty or thirty is like a child of eight, intellectually. The worst passions are stimulated and developed,— jealousy, envy, murderous hate, intrigue. The request has been made of me nearly two hundred times to give drugs to disfigure the favorite wife, or take her life, or her infant son's life. This is the natural product of systems that we ought to have subverted long ago. There is, too, an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home. The sorrows of heathenism impressed me. Throughout the East, sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited; or the astrologers or priests or medicine men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires and dance round the sick with their unholy incantations. They beat the diseased person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or

[1] In an address in Exeter Hall, November 1, 1893.

mud, and in some regions they carry the chronic sufferer to a mountain top, placing barley balls and water beside him, then leaving him to die alone. The woe and sickness in the unchristianized world are beyond telling, and these woes press most heavily upon women, exposed to nameless barbarities and often perishing miserably from maltreatment."[1]

The appalling deformities of the crippled and the blind, that greet the eye of the traveler in India, in China, bid reasonable men to send out medical missionaries, in the name of God and humanity. Are there not among us those whose dying beds are made uneasy by the unrelieved suffering they leave in the world behind them? Will they not eagerly pour into the heart of God their pity for the earth? Will they not hasten to the ministering angels and urge their swifter flight? Will they not fit themselves for intelligent helpfulness on this planet, so far from the realms of bliss?

"I should think," quoth one who mourned to leave so much grief behind, "I should think that men would be glad to do, to give. I wish that I could put an idea into their heads to do it."

[1] This address was published in five pages of the *Missionary Herald*, February, 1894. It has been widely read in England. The quotation above is a compilation, sometimes of sentences far apart, to show the state of society and the reasonableness of moral help to the Orient by the Occident. Mrs. Bishop has stated that she was prejudiced against missions, before going into the field and seeing the work and the need of it.

BOOK VI.

THE TRIUMPHS OF CHRISTIAN PHILANTHROPY.

JESUS AND THE RICH YOUNG MAN.—HOFFMAN.

BOOK VI.

CHRISTIAN PHILANTHROPY.

ASIDE from the love of mankind, which Christianity exhibits in educational, moral, and distinctively religious work, there is a line of philanthropic service which relates to man's social condition. It is, in some of its manifestations, spoken of as the charitable work of Christendom, or liberal gratuitous relief of physical destitution, distress, and infirmity; the term Christian Philanthropy is, however, the better term, related as it is to society in broader benevolence than mere almsgiving or the tender and affectionate care of those physically

CAIN AND HIS FAMILY. — CARMAN.

afflicted. The universal good will which characterizes Christianity effects beneficent changes in social condition upon a large scale, by which great bodies of the human family are placed permanently in circumstances more favorable for self-help.

This readiness to do good to all, to consider what is the wisest, the most far-reaching philanthropy, and to act in the matter with promptitude and spirit,— this is better for the race than generous, unthinking benefactions to the poor.

PART FIRST.

Contrasts in the Condition of Labor between Christian and Non-Christian Lands.

As one illustration of what has been achieved by Christian philanthropy throughout some centuries, upon a continental scale, take the difference between Christian and non-Christian lands in respect to the condition of labor.

It is a provincial nature that does not look to see how "the other half" of the world lives, and it is a semi-barbaric nature that does not care. We talk about culture, yet he is rude who is unmindful of the fact that our globe is so small that one can go around it in a few weeks, and can hear every day the most that happens upon it; he is a rude and essentially uncultivated man whose life is so petty as to be unmindful of the fact that, beyond the horizon, the average man in non-Christian lands is so conditioned that there are more than two hundred and fifty millions of people who have no home, and practically no clothing, and an additional population of more than six hundred and fifty millions who are half clad, and who live in impoverished huts. In comparison with the United States, to every citizen there are fourteen outside who are in this destitute condition. Taking into account the entire population of the globe, it is likely that one person out of every three lies down at night hungry.

I. The Hand Toilers of Asia.

I.

There are two countries which possessed ages ago a relatively high degree of civilization which now exhibit in the condition of seven hundred millions of people the fruitage of social and religious ideas held during forty centuries, or perhaps the lack of ideas, the natural evolution of society in which the higher faculties of man have been but slightly developed, and in which new ideas from outside are needed.

In respect to China, Hon. Chester Holcombe[1] has made a brief comprehensive statement, from which I will cite certain points in abbreviated form, adding illustrative or confirmatory notes: —

[1] In the *Youth's Companion*, Boston, May 17, 1888. The writer was for some years a missionary of the American Board, and then Secretary of the United States Legation at Pekin.

The masses of the people, he says, are poor with a poverty of which we have no conception.[1] A Chinese laborer, if earning two dollars a day, would be considered as living in luxury, but the price of skilled labor is only ten to thirty cents a day, and unskilled from eight to ten cents. The writer has often hired a carrier to walk with a letter thirty miles for eight cents. Boatmen will pull a boat against the current a hundred and twenty miles, and walk back, for fifty cents. The failure of one day's work is the failure of food for a vast population.[2] Meat is as cheap in China as in the United States, yet a Chinese laborer does not eat a pound of meat in a month. Steamed rice is the staple food, with a little cabbage in a great deal of water, and minute fragments of raw turnip for relish. The average meal does not cost over two cents for each person. There are two hundred millions of people in China whose food consumption does not average over five cents a day. A workman's summer wardrobe costs three dollars. If he is not at work, he gets on for the

THE HOME OF THE AVERAGE CHINAMAN.— KINNEAR.

There is a fruit vender's stand under the banian tree. "These houses," says Dr. Kinnear, "patched and tottering, are as good as those of the middle class average."

[1] Intelligent travelers give it as their judgment that there is no time when one family out of four is not scant for food, — a hundred million Chinamen being underfed. Secretary Wishard says, "I never saw such poverty as I saw in China." He was distressed by being surrounded by these hungry-eyed people, whenever he had to picnic in traveling. They would gather to look at him, to see him eat. Yet his limited means did not allow him to feed one-fourth part of the Chinese empire, who commonly go to bed hungry.

[2] The Hon. S. L. Gracey, late Consul at Foochow, says that there are multitudes who live on a dollar and a half or two dollars a month. A writer in *Macmillan's Magazine* states that in winter, when wages are so low that sufficient food cannot be bought to repair the muscular waste incident to labor, men sometimes hibernate by avoiding exertion, so getting on with little food.

season with twenty-five cents worth of rags. The house is one room for a family of five or six, with no floor, and no furniture save a table, one or two stools, and a brick bed. There is no chimney, and, except for cooking, no fire, even in winter, in a climate as cold as New York or Philadelphia.[1]

Yet the Chinese race as such is indomitable in its industry, persevering, economical, and contented,[2] and the hard workers of the nation are deserving of a larger and more practical help from the literary or educated class, the officials and leaders in life, who really do little in the way of relief except in a sporadic way.

II.

In treating this topic it is impossible to separate labor and poverty, since in considering the condition of workingmen we find that they would be classed as the poorest of the poor if they were in Christendom.

Although, then, the topic of Poor Relief belongs in the Second Part of this Book VI, yet in respect to China it is proper to deal with that matter here, in illustration of the condition of laborers, between whom and abject want there needs to intervene only a few days' lack of work.

Mr. Holcombe, in the article already quoted, says that there are no almshouses, nor is there public provision for care of the poor, and that two-thirds of the population of China would apply for admission to almshouses within a month if any were opened in which they could be as well fed as in America, and that if the Chinese prisons were as good as those of Europe, two-thirds of the population would plan to go to jail and to stay there.[3]

Near the Imperial Palace in Pekin, and near the quarters of great numbers of Buddhist monks, there is one of the sad sights of the city, where the houseless poor are huddled together at the Beggars'

[1] The Rev. C. A. Stanley, of Tientsin, in a private letter of July 12, 1894, says that in North China the houses are of mud or brick, constructed without regard to ventilation and dryness, but facing the south for winter heat; that the average home has a kettle, a few bowls and chopsticks, a knife for cutting vegetables, a bread board and rolling pin, and gourds or dishes to hold water, oil, and salt; that the more wealthy are careless of cleanliness and the requirements of health; that a wardrobe and cupboard, box and table, bench or chair, are in most houses, though seldom found among the poor. As to comfort, as understood by the plainest of our agricultural population and artisans in America, it is not to be found. Comfort is an idea utterly foreign to the Chinese mind; but the wealthy make extravagant expenditures; for example, buying musical boxes, and several fine dumb clocks, without a good timekeeper in the house.

[2] Address, in Boston, April, 1895, by Rev. Arthur H. Smith, D.D., of the North China Mission.

[3] *Vide Youth's Companion*, Boston, May 17, 1888.

Bridge. In the great Celestial cities there are swarms of beggars everywhere; they go into the shops with gongs and keep up an outrageous banging till they get a pittance. Sometimes there is a beggar king, like Fuhchan, whose business it is to keep the gongs away from a shop at so much a year.

At Urga, the Buddhist sacerdotal town of Northern Mongolia, with a population of seven thousand, there are vast numbers of living and dying beggars. In that cold country they winter in the open market-

IRRIGATION IN CHINA.

These water machines are in universal use. This scene was photographed by J. Mencarini of Foochow, and is reproduced by his courtesy.

place; when dead, their bodies are dragged to some ravine and eaten by the dogs.[1]

In the United States Consular Reports for 1893 I find the testimony of the Hon. O. H. Simons, of Hong-Kong: "One cannot pause on the street or in the doorway, without being solicited for alms by the

[1] Gilmour, *Among the Mongols*, p. 139.

This Buddhist indifference to the wretched appears to characterize Burmah as well. Hon. Samuel Merrill, Consul-General, Calcutta, says that in Burmah there is no systematic method of distributing alms; that the blind, lame, and deformed live by begging on festal, funeral, and marriage occasions.— *Consular Reports, Vagrancy and Public Charities.* Washington, 1893.

wretched, the blind, and deformed. No system of almsgiving, properly so called, has ever received a sufficient trial in Hong-Kong to enable one to form an opinion as to its merits."

The Hon. John Fowler, Consul at Ningpo, says that "Tramps and beggars in China are a recognized body, and have a certain place in the public affairs of this empire. They are formed into guilds, with a recognized leader, rules, and compacts. During cold weather the guilds in many cities furnish soup kitchens. In Ningpo houses are established for the support of orphans and widows, maintained by the various guilds. No efforts are made to convert beggars or tramps into self-supporting members of society."

At Shanghai, Consul-General Leonard reports: — There is no general legislation, and there are no regulations affecting begging or the dispensing of charity, nor efforts made to convert beggars and tramps into self-supporting members of society, within this consular district. A beggar chief is held responsible for the conduct of beggars in a given district. On the first of each month he collects from the houses and shops within his district a voluntary contribution, varying from ten to fifty cents, for which he gives a formal receipt. This is posted within the house or shop, and exempts the holder from importunings for the balance of the month. On stated days the chief doles out to the beggars what he has collected, — less his commission. This does not interfere with begging at city gates, temples, and public places. There are various refuges for the poor, but they are, as a rule, supported by guilds or private societies. There are homes for the aged, the insane incurables, and the blind. There are also establishments for destitute children.

At Canton, Bishop Smith found the Buddhist monks living in the suburbs near the most pitiable sights of human want; living in idleness, without humane interest or care to relieve the wretched, it being their theory that neither joy nor sorrow should stir their hearts. There is, however, a native asylum for the ragged poor on the east side of Canton,[1] and there are native Cantonese soup kitchens in winter.

It is to be said that in all the larger cities, as reported by Mr. Leonard of Shanghai, there are native hospitals and homes for the aged, and halls of rest for pure widows, with incomes, indeed, strangely contrasting with the munificent provisions made by Christendom, yet attesting the public spirit and benevolence of the few who maintain them.

In times of great scarcity, says Dr. Doolittle,[2] there are wealthy

[1] S. Wells Williams, *Middle Kingdom*, Vol. II, p. 264. Edition of 1883.

[2] *Social Life of the Chinese*, pp. 195, 196. New York, 1865.

natives who sometimes provide for the sale of rice to the poor at a greatly reduced price.

Yet there is nowhere systematic provision made, as in Christian lands. There are no taxes for the relief of the poor, although the emperor gives a small sum to each province to relieve the friendless aged.

Well-to-do and well-educated Confucianists, some of whom are among the most capable men in the world in matters of thrift, have not given sufficient attention to the social problems presented, to effect anything in the way of permanent relief. Nor, until they seriously attempt to master the situation, are the conditions likely to be changed.

CHINESE RICE CULTURE.—GARDNER.

Preparing the ground.

New ideas are needed. The Middle Kingdom needs knowledge as well as bread. The civil service examinations ought to include studies in social science. The policy of exclusion needs to be so modified as to open commercial relations commensurate with so vast a population. There are great natural resources undeveloped that ought to be opened to benefit workmen.[1] There needs also to be a modification of local oppression by officers of the government. As it is now, a systematic wringing extortion, in true Oriental spirit, makes men unambitious about accumulating. Capitalists must enter into league with violence, rather than engage in mining and manufacturing. The tax on industry is too great and too variable.

[1] There are 419,000 square miles of coal-producing territory in China, and exhaustless supplies of pure magnetic iron ore.

III.

In contrast to the relative indifference of wealthy natives, the Christian missionaries in China have done much to relieve the poor. The late Dr. Nevius, so eminent in his calling, carried improved fruit trees to China. The Rev. Henry D. Porter and Rev. Arthur H. Smith cared for the sufferers from flood by a charitable contribution from Boston. The Presbyterians at Wei Hien kept two men for months ministering food to thirty-five thousand famine patients. If the teachings of Confucius or Gautama had led their disciples to do what the Christians did in this instance, then the benevolence of China would have sent $30,000 to feed hungry hoodlums in America, who would, as likely as not, have mobbed their benefactors,— as one of the Massachusetts missionaries, in distributing food in China, was in sore danger of violence from a grumbling crowd who did not know enough to be thankful for a little.

The American missionary societies are so constantly acting as almoners to relieve distressed peoples, that some at least of their directors and their subscribers will gain spiritual merit if there is any truth in the doctrine of Mohammed that charity is not to benefit the poor, but to save the souls of the donors.

As an illustration of what ought to be done in China, and what will be done when Christianity makes as much impression upon the policy of the government as it has made in Japan, it is to be said that the Japanese government in 1893 gave, through the central and local authorities, twelve hundred thousand yen for poor relief, besides the regular poor tax of nine hundred thousand more.[1] This sum makes slight showing compared with the amounts raised in Christendom, yet it is in contrast with the old attitude of Japan, when millions upon millions were left to die of hunger, rather than relieve them by changing the national policy.

As to India.

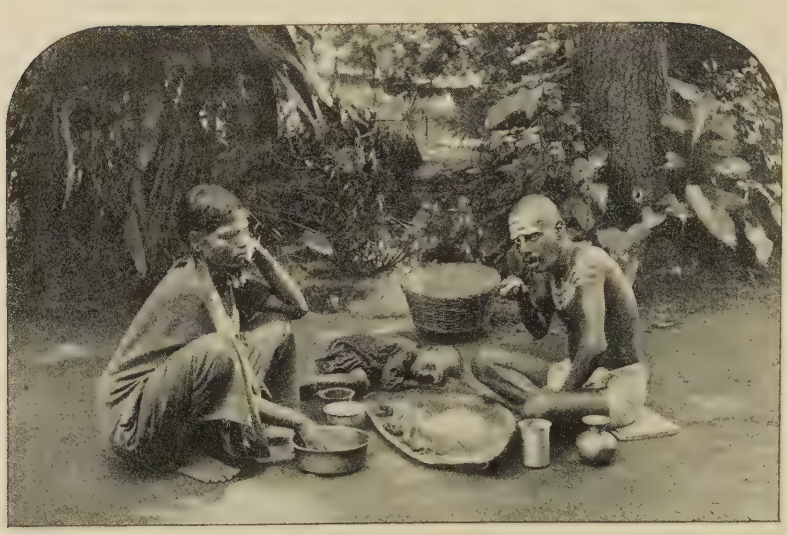
Physical conditions are against workingmen in any such numbers as now people the peninsula. As we should never think of planting a vast population in Greenland, so there is danger in a land liable to be baked; neither moss-clad ledges and warm snowdrifts, nor torrid plains with scant moisture, are suited to dense populations. India has not water enough for so many people. We should not, in America, think of packing densely our arid areas. From the physical geography

[1] About $1,050,000.

standpoint, a schoolboy would say that there is a most unwarrantable population in India. Aside from Burmah and Assam in the east, and small areas near the Bengalese River mouth, and a narrow strip between Cape Comorin and Bombay, India may be without rain one, two, or even three years. If there is drought longer than one year, there is famine. Irrigation avails along the upper Ganges and in portions of Southern India, but no art can water the remaining lands. Still, in a country where two crops, or even three, can be raised in a year, some-

VILLAGE IN INDIA.

times off the same land, two-thirds of the men of mature age, in a population of nearly three hundred millions, have more chance to live comfortably than on walrus soup and potatoes as large as marbles in the Arctic zone. The drought of twenty years ago was in a relatively small area, and the government saved the peoples' lives by importing a million tons of rice, and expending $32,000,000; there being in this case easy rail and water communication. Two years after, there came on three dry seasons over a more extended district, not easily reached with supplies; the government spent $55,000,000, and more people perished than were then living in London or New England.



CURRY AND RICE.

There is twice as much rice in the world as wheat. The food of the average Hindu, year in and year out, is boiled or steamed rice. The poorest of the people do not hesitate to display the tokens of their religious faith; and even the baby bears the marks of his dedication to the service of Shiva.

As in China, so in India, it is impossible to speak of the conditions of labor without trenching upon the topic of poverty. There are always some millions among the forty or fifty millions of non-caste people who are hungry. The President of an American theological school, residing twenty years in Southern India, reported to the writer[1] that it was not uncommon to look out upon his house lawn and there see fifty people literally crying for bread: —

"They are persons habitually underfed. They point you to their sores, — some are lepers; there is the skeleton of a woman pointing you to her skeleton children. You know that if you feed them they will be hungry to-morrow, you know that if you feed them there are a hundred thousand more as hungry just beyond your sight. When I go touring, and take my food outside the tent to eat it, the hungry people gather and eye the food like jackals, eagerly snatching at a bone if one is thrown to them. There are multitudes who have only one meal a day for weeks together, and that is a kind of hayseed mush, like bran. Some of them live in palm-leaf huts; some, so living, have become Christians. When my wife asked a woman if she would come to service to-morrow, 'Yes,' she replied. 'Will your husband come?' She

[1] In a conversation of April 24, 1894.

pointed to a cloth as large as a towel about her loins, and asked, 'How can he come, if I come?' It was the only clothing for two."

Bishop Thoburn, of the Methodist Episcopal Church, who has lived in India for thirty years, states it as his belief that one person out of every four in India has never had sufficient food to satisfy him since he was born.

The average individual cash income is nearly fifteen times as much in America as in India, and there are more people in Hindustan who are next door to starvation than our entire population.

Missionary Gutterson of Melur,[1] when camping near Mangulam, reports the going forth of the laborers from the village: "Do they begin work with a hearty meal? Not they. A cup of cold rice gruel, or a handful of cold boiled rice, seasoned with red pepper, is all they have, and they are glad enough to get even that. A dozen men and some young women are the first comers. They are sharpening their bill-hooks on the broad root of a banian tree near our tent, preparatory to their day's work of wood-cutting in the mountains, four or five miles away. The men are naked except a scanty cloth about the waist and a few rags over their shoulders. The women are not much better off. They will work all day, returning at nightfall with as much firewood as they can carry on their heads, and to-morrow they will carry it from seven to ten miles to market, and receive from seven to ten cents for two days' labor."

TANK DIGGERS, INDIA.

[1] Now New England Secretary of the American Missionary Association.

FISHERWOMAN OF BOMBAY. — BRUCE.

The Hindu people are held, as if in a vise, by the customs of caste. The practical working of this system against the interests of labor was alluded to in the closing chapter of Book V. It limits a man's activities to what his ancestors have done for centuries, and hinders him from bettering his chances. The lower of the four principal castes are perpetually subdivided; there being, for example, forty-eight kinds of cattlemen, and ninety-eight kinds of carpenters. It would be, in America, much as if one man were to do nothing but drive nails, and another be always out of work unless using the cross-cut saw.[1]

[1] Is not the time drawing near when the young Hindus will look to it? The class spirit characterizes a low grade of civilization. In the evolution of society, Brahmanism is behind the age. "One peculiarity," says Sir Henry Maine (*Ancient Law*, p. 183), "invariably distinguishes the infancy of society. Men are regarded and treated, not as individuals, but always as members of a particular group. Everybody is first a citizen, and then as a citizen he is a member of his order, — of an aristocracy or a democracy, of an order of patricians or of plebeians; or, in those societies which an unhappy fate has afflicted with a special perversion in their course of development, of a caste; next he is a member of a gens, house, or clan; and lastly he is a member of his family."

2. Hindu Ethics as related to getting on in the World.[1]

By the Rev. S. H. Kellogg, D.D., LL.D., Allahabad.

One of the most marked characteristics of society here, as compared with America or Great Britain, is the utter absence of the sentiment of public confidence which lies at the foundation of all business prosperity. The people do not believe in each other. This is well illustrated by the exorbitant rates of interest which are demanded as they lend money to one another, ranging upward from twenty or twenty-four per cent per annum, to that in a case of which I was reading the other day, in which the claim was for seventy-five per cent. This, no doubt, is partly due to the greed of gain, but much more, as I think all here will agree, to the feeling of the lender that it is very doubtful if the borrower ever will repay the principal; so that he must make sure of at least getting back his money as soon as possible in another way. That this is the real reason of the high rates of interest among natives is illustrated by the fact, communicated by a Panjāb native gentleman of property to a friend of mine, that the moneyed classes, in that region at least, preferred above all investments the paper of the Indian government, which returns, I think, now only three and a half per cent interest per annum. Indeed the circumstance was mentioned as showing that the class in question were not looking for any near overturning of the British rule in this land, but it serves to set in a strong light, when contrasted with the rates given and received among the natives themselves, their relative estimate of their own and of British probity.

This is a single illustration of the general fact of a moral tone fearfully low in all Indian society, and which, it has always seemed to me, can easily be shown to have its deepest cause in the fundamental religious beliefs of the masses of the people. I should sum up the creed, consciously or unconsciously held by all classes of the modern Hindu population, in a few propositions such as these: —

1. *There is and can be but one only God, because that One is essentially all that appears to be.*

[1] Author's Note. — If this paper logically belongs to the closing part of the preceding topic in Book V, the relation of truth and error to life and society, it is, however, most pertinent here, explaining, as it does, the deep-seated causes of the inability of the working people of India to "get on" in the world. I ought to say that it was sent as a familiar letter rather than a formal essay.

The writer, Dr. Kellogg, was early a missionary in India, and afterwards Professor in the Alleghany Theological Seminary, Pennsylvania. He is now engaged in revising the Hindu translation of the Bible, being connected with the Farrakhabad Mission.

2. *This One Brahm is not and cannot be a personal being.* Indeed, so far as I know, there is no word in Hindī, or any of the Sanskrit derived languages of India, which, if used, would convey to any native our idea of personality. We use "vyakti," but the masses do not know it, and to the learned we have to explain that we put into it a meaning which it has not to their mind.

3. As the One is not personal, therefore He has no will, and therefore, properly speaking, *God's will is not and cannot be the standard of right.* If there is any such standard, it must be found in man, and not in God. Hence we cannot properly translate our word "ought" into Hindī. That which is popularly used means strictly "the desirable," nothing more. Neither is there in Hindī any word which could be fairly used to represent our word "conscience," with that profound moral connotation which it has of the Co-Knower. It is said that the late learned Dr. Wenger, translator of our Sanskrit Bible, on one occasion asked his Brahman pundit for a word by which he might render "conscience," explaining to him what we mean by it. It is said that the pundit answered: "Sir, when a people have not the thing, how is it possible that they should have any word for the thing?"

THE REV. FULSI DAS.

We speak of university settlements, and living among those we work for. This man, a convert from the shoemaker caste, lives in the house that is represented in another photograph; and his wife you see in another view. His salary is seven and a half cents a day. He is a very useful man.

4. To these conceptions of God must be added their *correlated concept of Māyā, of "illusion,"* by which is universally meant that in virtue of which I suppose this world, with all my experiences in it, to have substantial objective reality apart from God. In other words, Māyā means the affirmation of the untrustworthiness of the testimony

of consciousness as regards myself and the world, which carries with it, by necessary implication, that if ever consciousness does seem to suggest a moral law, this too is due to Māyā, and, if I choose, may be treated as an illusion.

Now it seems to me that not only the universal untrustworthiness of the mass of the people here, but whatever else of social wrong and evil there is here, stands in the most direct and manifest connection with this theoretical and practical denial of the existence of any Supreme *Personal Lawgiver*, and this correlated doctrine of Māyā.

THE RESIDENCE OF FULSI DAS, AT DELHI.

It is the building with a window. The rent is a little less than four cents a day.

How could one but have universal falsehood, where it is believed that man is so made that even his own consciousness, of necessity, testifies to a lie?

5. Then to the above we must add the corollary, so familiar to you, of an *absolute fatalism*. All that I am, or shall ever experience, is absolutely and irrevocably predetermined, *not* by a personal God, as our Mohammedans maintain, but by an unconscious Being eternally evolving through the power of His Māyā the appearance of a world and the beings in it. If there is, as even the most ignorant villagers have often stoutly argued with me, the same kind of necessary connection between my position in life, my acts and experiences, and previous acts and experiences in previous births, that there is between the seed

of a given tree and the fruit which it shall produce, then what is the use of doing anything to better one's condition? of trying to have my children rise in the world? and so on. Whatever I may do will not affect the issue. This is not *my* theoretical inference from their philosophical presuppositions, but is what, over and over again, I have heard from high and low, when urging them to seek some betterment of their condition in a worldly way. I believe that this pantheistic fatalism is the undoubted cause of the almost *total lack* of that *push*

MRS. FULSI DAS

In the center of the foreground; Miss Ottley and an assistant standing behind her.

and *enterprise* which is so characteristic of Christian nations, and the absence of which in India is one of the most impressive contrasts between India and America. At any rate, if I am to judge from repeated conversations on this matter with all classes, this is what they themselves universally bring up as a sound justification for the apathetic acceptance and endurance of every variety of social and moral evil.

3. Workingmen in Christendom.

As distinguished from countries where society is shaped by customs of caste or feudal forms, we are loath to admit that we have in Christendom, at least in America, what may be properly called a "working class," a sharply defined set of hand or foot toilers who are rigidly and inextricably held to their condition. We are more apt to say that we have workingmen who comprise everybody who has to work for a living. He who comes to have a competency, or enough to live upon without work of any sort, is separated from those who are designated as workers, even if he toils like a slave to increase his capital, but every one who depends for his living upon unremitting labor is in the proper sense a "workingman," whatever the nature of his employment. In popular usage, however, the terms "laborers," "workingmen," usually refer to those who live by manual labor,— the men who, as they say in China, sell their strength or skill.

It does not fall within the province of this book to discuss what are called the labor problems of the modern age. The only point it is desired to make is to show that the average man is not nearly so poor in Christendom as out of it, and that he has more chance to better his condition. The facts already presented in regard to other portions of the world make this clear, yet certain details concerning the condition of workingmen in Christendom will heighten the contrast.

Through silent revolutions, in diverse circumstances, upon a large area, equality of condition has been more freely given to the average man in Christendom to enter upon the competitions of life. The improvement of his chance is the main thing. Nothing is more certain than this: that in the most advanced Christian nations the public mind has become so sensitive to the wrongs under which working people suffer, that the relief of those injuries has come to be uppermost, as a practical motive in directing the course of legislation and the conduct of government. This marks the difference between Christian and non-Christian lands, and between certain countries in Christendom which differ as to the control of their governments by Christian principles.

The Christian ideal is well set forth by Channing,— that every human being should have the means of exercising the powers and affections of a man, self-culture, progress in knowledge and virtue, the means of health, comfort, and happiness. The world has not advanced beyond this statement of the highest social truth.

The history of Christendom shows that the average man, who was at first a slave, then the earner of a mere trifle, as in India and China,

has gradually come into new relations to politics, to schooling, to the social moralities, to health and home, and that this has been wrought by the application of the principles of Christianity to the adjustment of labor problems.

The workingman, in England, for example, lives in a new world. And those who have a competence have co-operated with their fellows in the way of self-help through the introduction of a larger self-government in the nation. The middle classes and leading peers of the realm have worked together in this mighty movement, and to-day Christian England is fully aroused to the work of the elevation of every one bearing the name of man in their happy isle, by the practical application of Christian principles to social life. A higher conception of what life is for has come into the homes of the most thoughtful people, and the Christian money bags of this great commercial nation, seated in small quarters and ruling the world, have reached the conclusion that the building-up of the average man is the great end to be accomplished,— and, man-fashion, they have gone at it. For the workman emancipation is the cry.

All this is due to that well-settled public opinion which is the guarantee, not alone of popular liberty, but of the safety of property rights. The world has come to know that those combinations of capital, and of honest, faithful, capable, and well-paid workmen, which alone make possible the world's great industries, can be made only where there is a certain degree of civil freedom, based upon principles identical with those which underlie the moral government of the universe.

After the coming of the Bible into the hands of the populace in Christendom a few generations ago, it took time to determine whether the kings should rule the people or the people the kings; that being happily settled, the people have begun to debate what they require to improve their own condition, and so fast as they know they get it.

What is primarily needed is a more perfect reign of the law of love. The McAll Mission begun among the socialists is a move in the right direction. Josephine De Broen's medical mission, night schools, and Bible work among the communists of Paris offer a service most helpful. There are Roman missions on the Continent and in England which are constantly instructing workingmen in higher religious ideals. Monsignor Nugent of Liverpool is a magnificent missionary to the common people,— his League of the Cross contending with drink, his care for nobody's children, his manifold service winning the love and reverence of the friends of the workingman.

It would require many pages to set forth what is being done

religiously and socially by the Protestant powers in the great laboring districts of the modern world. The subsequent sheets of this work, indeed, are devoted mainly to this,— what Christianity is doing to-day to aid the manual laborer in his calling, to befriend him in misfortune, to minister to his intellectual and moral needs.

Practical Christianity is nothing else than the application of the law of love to society. It is selfishness which separates men; it is love which unites them. To do right is to square the life by the rule of love.

Our brother was as much mistaken in his premises and his logic as in his rhetoric, who affirmed in Trafalgar Square that the iron heel of the Christian capitalist was being more tightly twisted around the neck of labor. There is not so much a want of sympathy and a purpose to do right as want of thinking what is right. The philanthropy of the age is constantly seeking for a better arrangement of the business world. "True democracy," says President Tucker, "is not the saying 'I am as good as you are,' but 'You are as good as I am.'" "What is mine is thine," says Christianity, and this is a complete answer to the socialist who claims that "What is thine is mine."[1]

Christianity takes pride in the disciplined patience wrought into the human character of Jesus in the homely toils of a Nazarene carpenter shop. Nor can he be called Christian in any sense who is out of touch with the hand of labor. Neither can he be called in any sense a friend of the people who seeks to alienate men from that religious ideal which distinguishes the Christian laborer from his fellows in Africa and India and China. "If the rich," says Barnett, "were as generous and just as Christ, if the poor were as honest and brave as Christ, there would not be much left which socialism could add to the world's comfort."[2]

"If you break it, you shall replace it," quoth Mummius, the Roman, when he was sacking Corinth, and saw a soldier handle a Greek statue more carelessly than Phidias. He must indeed be bold who desires, in Dr. Hale's phrase, "to form of the human race a muss," to obliterate every distinction of unique individuality, to pound the Apollo into cobblestones.

The broad fact remains that Christianity has differentiated her workmen from the workmen of all the rest of the world, and it is pertinent to heed the wise saw of the sage of Concord, that if the past has baked your loaf, it is not wise to use the strength of the bread to break up the oven.

[1] This is a German way of putting it.

[2] Rev. Samuel A. Barnett, *Practicable Socialism*, p. 211. London, 1888.

4. The People's Institute, Boston.

By Robert Treat Paine, Esq.[1]

What is the dominant idea in the thought of our times in all civilized countries? Is it not a hopeful interest in workingmen? Does not this interest permeate the teeming literature of our times? Does it not inspire the newspaper press? Does it not guide legislation? Are not active minds everywhere seeking in all directions to find the solution of the problem, how to uplift workingmen?

The building for the use of the People's Institute was erected in 1890. No party politics or sectarian controversy can enter it, or a drop of intoxicating liquor. It stands for innocent amusement, which is one of the needs of a complete life, and which is nowhere felt more than in a city where Puritan severity prevailed so long. It stands for weekly entertainments,— readings, illustrated lectures, social assemblies. The rooms are used for class work,— to give instruction in mechanical drawing, in building construction, in elocution and vocal music. These classes and entertainments are free to members who pay the fee of one dollar a year. There is also among the members a co-operative medical association.

When ordered by members through the Institute, tea, coffee, flour, furniture, clothing, and coal can be bought at a discount.

Everything practicable is done to make it easy for workmen to own their own homes. Within a few years nearly two hundred buildings have been prepared to suit workmen, and sold to them on easy terms.

The People's Institute seeks to promote a practical education for adults, to secure skill and thrift, and to raise the standard of comfort and of life for workingmen.

In a broad way, a generous way, the Institute is carried on solely to render help to those who help themselves. Workingmen must work out their own salvation. They must improve their own lot. Each man must make himself a better workman. Each man must plan out

[1] Author's Note.— There are wealthy men in the Old World and the New who devote their entire time to the philanthropies which make easier the lot of labor. Among these no one is more honored than Robert Treat Paine, who has added luster to a name long since illustrious in American history. Through business sagacity he early acquired an ample fortune, and after that devoted himself solely to the service of workingmen and to the Associated Charity Reform. As the founder of the People's Institute in Boston, he has acceded to a request to prepare this brief paper upon the work he has attempted during a few years past, in which he has been so heartily aided not only by a few eminent citizens, but by considerable numbers of very competent workingmen.

his own future. Each man must be faithful to his own family, must see to the education of his own children. Each man must study and execute his own plans of thrift, watch his own ways of expending his own earnings, and strive to make the best use of them. Each man must calculate for himself what he can save. Each man must have his own home. The progress of our working classes will depend on their own resolute ambition.

HIGH LIFE IN BOSTON.

This North End family occupies one attic room. The "boarder" stands behind the bed. The man of the house, one of the countrymen of Julius Caesar, is a cripple organ-grinder. The oldest child was taken from street-begging, and schooled by the North End Mission.

The People's Institute is intended to foster this worthy ambition of workingmen who mean to rise. It is intended to foster discontent with the wretched tenement life, and to promote home earning and owning. It is an Institute fully in accord with the spirit of the times, to help all who are plucky and virtuous, and all who aim to follow a noble standard of living.

Robt. Treat Paine

5. Other Typical Movements in Aid of Workingmen.

1. *Better Dwellings.*

In connection with what Mr. Paine has said about business arrangements that make it easy for workingmen to own their own homes, it is to be added that the Boston Co-operative Building Company has erected low-priced tenements for the very poor, to the value of $400,000, and it has proved a good business investment, as well as beneficial to some hundreds of families. Mrs. A. N. Lincoln has made an eminent success of improving wretched tenements, with a wholesome effect upon the tenants. Mr. Alfred T. White, of Brooklyn,[1] has demonstrated that the overcrowding of unhealthy tenements, which is demoralizing to their inhabitants, is useless in a business point of view, and that model blocks may be made to pay at low prices. The building societies of Philadelphia are among the foremost in the world in housing large numbers of workingmen, who purchase their own homes within a dozen years' time by very small monthly payments.[2]

The name of Miss Octavia Hill will live as long as there are any to befriend the poor, for the work she has done in improving the dwellings and the tenant character of the worst parts of London.[3] There are now twenty-three companies for improving the dwellings of the London poor; one has four thousand houses, renting at from six to twelve shillings a week, and another houses thirty thousand people at moderate rents. The well-known Peabody buildings are rented much below their market value, but not within reach of the poorest.

2. *The People's Palace*

in East London is a workingmen's institute on a grand scale, with a concert hall so large as not to be easily matched among the great halls of the world, and around it are arranged the working rooms. There are entertainment rooms, sitting-rooms, a small museum, a gymnasium, a swimming bath given by the Earl of Rosebery, a large

[1] *Conference of Charities Report*, 1885.

[2] The United States census of 1890 reported 6,141,892 families as owning their own homes, and there were 6,066,417 resident owners of land. There is probably no other country in the world that so favors the condition of the average man as America, where four hundred and seventy-eight families out of every thousand are freeholders. The new continent is a proverbially easy land in which to get a living, — "No man was ever hungry in Ohio."

[3] Miss Hill began her work some thirty years ago as the almoner of John Ruskin.

library, a newspaper room, and class rooms for a cooking school and for complete technical schools. And there are ample gardens and playgrounds. During one year there were nearly fifty-eight hundred day and evening pupils. The week-day expense is about $200 a day. The Drapers' Company is one of the chief benefactors. Sir E. C. Guinness gave $70,000 for a winter garden.

The idea underlying this work has manifested itself in other London gifts to labor. The King Edward Ragged Schools comprise not only a Christian Mission, but an Institute for Working Lads and Working Girls. There are evening classes to teach all womanly industries, and many industries for boys. There are lectures, a library and reading-rooms, a drum corps, country homes for the sick, and hot winter dinners for poor children. Among the London societies there is one for the "People's Entertainment," giving free concerts in poor districts.

Fifty-six thousand people visited the Free Art Exhibition given by St. Jude's Church in the Whitechapel district. There is a Popular Musical Union to give to the industrial population a high grade of popular concerts, at five cents' admission, and musical instruction at twenty to fifty cents per quarter. In one year there were twelve hundred pupils, paying twenty cents each. Lord Kinnaird is the Treasurer of the London National Physical Recreation Society to furnish free classes to working people, there being twenty thousand pupils learning the athletic games so popular in England.

3. *The Dresden*

"People's Club"[1] was organized at the outset to promote the Temperance Reform, by intellectual and artistic entertainments for winter evenings. There are three club houses, with library, reading and sitting rooms, billiard and chess tables, but no card tables. There is a gymnasium and a garden with playgrounds. There is the restaurant which furnishes dinner for six cents, or one may have a table for his own lunch basket. There are classes in vocal music, the modern languages, history, the chemistry of common things, bookkeeping and stenography, medical lectures to women, lectures on botany with botanical excursions, lectures on art with visits to the Dresden Art Museum, and there is a dramatic club. The People's Club provides for women's meetings, and furnishes homes for girls, and homes for apprentices. This philanthropic movement has extended to seven of the larger German cities, and at least ten of the smaller.

[1] Report of Dr. Victor Böhmert to the International Conference of Charities, 1893.

4. *The Training of Skilled Labor.*

There are two hundred and three trade schools in Europe, and forty-four manual training schools; in America, three trade, and fifteen manual. There are, also, many enterprises, like the Wells Memorial Workingmen's Institute of Boston, which offer free evening classes for young men who seek advanced knowledge of their own trades, — without aspiring to the name of schools for this purpose. There are Mechanic Art Schools in St. Louis, Chicago, and Baltimore, to increase the skill of workmen and their earning power. The Manual Training School of Washington University, St. Louis, is one of the foremost in this line, as to the quality of its work and its influence. The multiplying of manual training schools to educate the eye and the hand, to train the artistic sense, will ultimately so elevate workingmen as to bring them into a new hemisphere of skillful service. The San Francisco public school movement in this direction is of great promise, supplemented as it is by Mr. Armour's munificent gift of half a million dollars. Mrs. Charles Lux, of San Francisco, has given three millions of dollars for a Manual Training School.

Such philanthropies as the Pratt Institute in Brooklyn, the Cooper Institute in New York,[1] and the Drexel Institute in Philadelphia, are in the interest of skilled labor. The plant of the Drexel Institute, the buildings and endowment, cost three million dollars, and the Pratt Institute three millions and three-quarters. The Brooklyn work has ninety teachers, and nearly four thousand students, of whom there are some fourteen hundred in the Department of Domestic Art and Science.[2]

The philanthropists who have given great sums of money to these attempts to benefit the average woman and average man in our great cities, have deliberately set out to extend and improve industrial education on a large scale, so opening wider avenues of employment to young people who do not go to college.

There are in the Drexel Institute nine departments and sixty teachers. And last year there were twenty-seven hundred students. Architecture, designing and decorating, wood-carving, mechanical drawing, machine construction, electrical engineering, commercial courses, so adapted

[1] John W. Goff, Esq., the Anti-Tammany Recorder of New York, when a clerk in A. T. Stewart's dry-goods store, availed himself of the evening opportunities afforded by Cooper's Institute, and fitted himself to read law.

[2] Seventy-eight of the public schools in Philadelphia give instruction in sewing, and twenty-nine in cooking. The Institute work fits pupils to become teachers of domestic art and science.

DREXEL INSTITUTE, PHILADELPHIA

as to give a thorough business education, cookery, dressmaking and millinery courses, physical training and the training of library assistants, are upon the lists, with a great variety of other courses. By evening classes the day-by-day toilers are admitted to the privileges of this university of hand workers. There is very little that touches the interests of manual labor that is not recognized in some shape in the curriculum. And those who can take a more fully rounded course of education have here ample opportunity to study the natural sciences and literature, so far as may be most helpful to working men and women who seek to be intelligent. It is no place for idlers; it is endowed and managed in the interest of bright and thrifty young people of pluck and push, to increase their earning capacity, and to make them more manly and womanly. It is indeed a high ambition in a man of wealth to have his name honored by so beneficent a gift to labor.

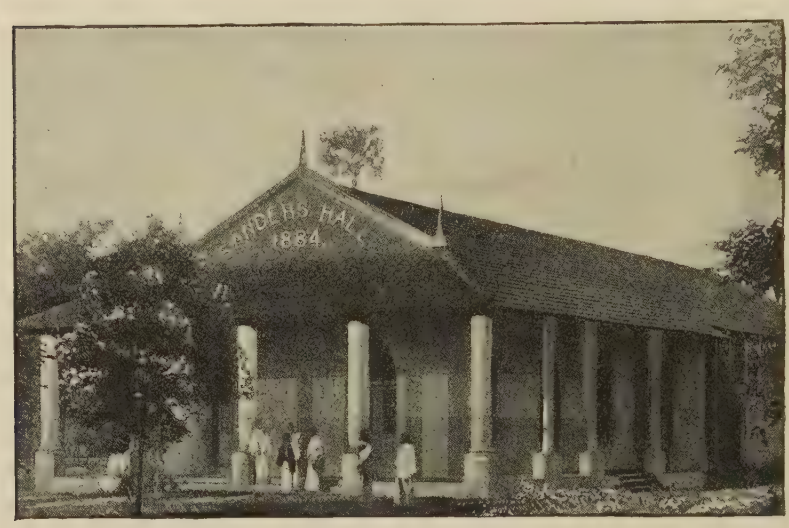
6. Industrial Education in Foreign Fields.

I.

Some fifty years ago, a Yankee boy, who had passed his teens and begun upon manhood, took to the Turkish empire a certain aptitude for doing whatever needed to be done, being ready to turn his hand to anything. His practical qualifications for school management made him the Principal of Bebek Seminary. Observing that his pupils were ill clad, he did not know any better than to encourage them to help themselves rather than be clad at the expense of the American churches. In walking about the city, he could see with half an eye that there were no varied industries to give employment to laboring men, and among other things he saw that there was a woeful lack of stove pipes. He went to Macri Keuy one day and talked with the English engineers and mechanics who were there in the government employ, and they gave him forty pounds sterling to set up his factory. The Bebek students were soon arrayed in gorgeous attire out of their own earnings, by two or three hours a day in the shop, and the eyes of the Moslem cooks were gladdened by the advent of Christian ash pans and fire shovels, and stove-pipe chimneys transformed sections of the Orient into the likeness of an Occidental shanty town.

The din of the workshop, however, disturbed the dignified Doctors of Divinity at the mission station, and the noise of the rattling hardware was borne over the seas, an unusual sound out of the quiet Ottoman Empire. If it had been musketry or the clash of swords, it would have excited no notice, but the stove pipes were too much for Boston.

The versatile Yankee schoolmaster was ordered by the Mission Board to sell out, and quit this unheard-of method for clothing his poor, and to turn in his funds to the common treasury. He closed the shop and turned over the care of clothing his students to the mission station, and agreed to advise with the donors of his shop outfit as to what to do with the five talents that he had earned with their one talent.



TRAINING AND INDUSTRIAL SCHOOL,
At Tillipally, Jaffna, Ceylon. — HITCHCOCK.

The brethren, however, concluded that it would be the cheaper course to pursue, even if it was not wise nor dignified, to allow the shop to be opened and the boys clothed by their earnings. Thereupon the white-winged

Dove of Peace

alighted on the roof of that amateur ash-pan factory upon the placid waters of the Bosphorus.

It is to be added that Christianity was preached most effectively to the Moslems by the shears and the hammers and the rivets of this *infra dig.* shop, the Turkish effendi near Bebek telling his steward to pay any bill in full at sight, — "for these Protestants do not overcharge and cheat like other men, but they are just and speak the truth."

This fertility in expedients, that had been trained in Oxford County, came in good play when the Armenian Patriarch at Constantinople issued his great anathema against all who became Protestant Christians.

The effect of this fulmination was to release all Armenians from every sort of obligation to any one who was cursed, so that his creditors need never pay him; he lost his license to trade, it closed his shop, it put him out of his house, and out of the Armenian quarter of the city. If the cursed creature obtained help to avoid ruin, he was boycotted by his countrymen.

All this was a strong temptation to exercise whatever Yankee pluck there might happen to be at the mission station, and it was deliberately concluded to stand between all the Armenian Protestants and ruin. A finely educated and most scholarly clergyman produced a rat trap, and expounded the rat-trap doctrine to his persecuted church: —

"Beloved brethren: There are thirteen hundred thousand inhabitants in Constantinople, and thirteen hundred million rats." The brethren,

C. M. S. EMBROIDERY CLASS, NAZARETH, INDIA.—PAUL.

who had taken his sound advice to become Christians, saw that it was a sensible scheme to make traps. The Boston rat traps supported eight families, and scores of Jewish boys who acted as peddlars. One persecuted brother was then set up as a manufacturer of burning fluid. Others were put to printing and the making of books for the learned. Looking about to see what else was needed in the city, the astute theologian from Maine set some of his parishioners to making head-

gear for blockheads, hoping for ecclesiastical and patriarchal patronage, and there was much demand for the goods.

By a happy accident the missionary learned that he had the right, as a foreigner, to turn miller and set up a bakeshop, which he did, to relieve the anathematized Armenian Christians.

"To give these men an opportunity to live by their labor," said Mr. Marsh, the American Minister, "is a Christian work." When, with his own hands, this American Board missionary cast a joint of steam pipe to piece out his importation, when he made the best bread known to the world of the Orient, and when he sold loaves of overweight at a fair price, when he tempered his own picks that the British and the French smitheries had failed upon, when his bread was sought after by the English Crimean Hospital service, when he invented the machinery to wash condemned clothing that had come in from the front,— it was all Holiness to the Lord. He did not keep a dollar for himself, but he built straightway, for his Armenian people, twenty-five thousand dollars worth of small chapels with schoolroom attachments.[1]

This illustrates well the labor conditions in other lands, and the value of exporting industrial ideas as well as literary and religious, and what needs to be done for the vast populations of Asia.

II.

It has been found needful in India to do as Dr. Hamlin did in Turkey, to furnish temporary employment to converts cut off from work by their heathen associates. Then again, labor in India is looked down upon, and the Gospel of Work is preached by practical philanthropists. The government of India, too, is interested in having useful trades taught to the young men of the country, and to this end liberal grants are made in aid of industrial buildings and tools.

Industrial ideas appear to be greatly needed in Africa, and the Mission Board of the Evangelical Lutheran Church in the United States has made a great success in their Mission Farm on the west coast. It was found that industrial occupation, by which converts could clothe and house themselves, was needful, else they would all go back to the bush and roam like wild beasts. "We have now," says Dr. Scholl, "almost five hundred acres of fine land, largely under cultivation, one hundred acres in coffee trees, and within the last four months we have received twenty-five thousand pounds of coffee from that little farm, which is cultivated by the boys in the mission school. The coffee has been sold and about $5000 has been realized on the same, and returned

[1] *Cyrus Hamlin's Life and Times*, p. 292, *et passim*. Boston, 1894.

to Africa to enlarge and extend the work. It is shipped to Baltimore and sold, not in bulk, but in packages of from ten to five hundred pounds, to churches, who perhaps double their money on it, because it is mission coffee. We get twenty-two cents for green and twenty-nine cents for roasted coffee at headquarters, and I do not know how much the churches make out of it. They take it all, as often as it comes, and would take twice as much if we could bring it over. Twenty-five thousand pounds is the largest consignment received. They have also a carpenter shop, a blacksmith and machine shops. The boys learn these various occupations, so that they may be able to maintain them-

ART CLASS, CHURCH MISSION INDUSTRIAL SCHOOL AT NAZARETH, INDIA.—PAUL.

selves out of their own resources. They manufacture rude agricultural implements, build houses, etc. We have an industrial establishment that is worth at a low estimate from $60,000 to $70,000. Some years ago, or soon after the war, a syndicate of colored men raised $25,000 and purchased machinery and sent a man with it over to the west coast of Africa to put up a machine shop, foundry, etc. When they got it over there, they found it was worth only about as much as old iron. The whole plant fell into our hands, with the foreman, at the expenditure of about $50 a month. This man, who is colored, could go into any foundry in this country and build a steam engine. He has been training the boys there. We began in the woods thirty-three years ago, with a clearing about a hundred feet square, large enough to plant a log mission house, and started with forty boys and girls, twenty of each.

We have now about ten thousand acres cleared and under cultivation by the young men who have been trained in the mission, and who have received anywhere from ten to fifty acres of land each, and on which they have erected for themselves comfortable little homes which they are clearing up and cultivating in coffee, sugar-cane, rice, cassava, etc. Under Christian influence we have a population of about three thousand on that ten thousand acres. The principal church in that mission has been self-sustaining for ten or twelve years; and not only so, but the membership of that first church, about one hundred and eighty in number, have for a number of years been supporting not only their own pastor, but also five native evangelists whom they have sent out to preach the Gospel. Just as if some small congregation in New York should not only support their own pastor, but five home missionaries."[1]

CARPENTRY CLASS, CHURCH MISSION INDUSTRIAL SCHOOL, NAZARETH, INDIA. — PAUL.

The industrial work conducted in Africa by Bishop William Taylor, of the Methodist Episcopal Church, is one of the most notable enterprises in the world in the way of self-supporting mission service. Vegetables and fruit, live-stock and lumber, are made to praise the Lord, and to bear their part in the salvation of the Dark Continent.

The Foreign Secretary of the A.B.C.F.M. has prepared a Mission Conference paper, by which it appears that twenty-four American societies are engaged, to a greater or less extent, in industrial education in

[1] Report of the Third Conference of the Officers of Foreign Mission Boards held in the Church Mission House. New York, February 14, 1895.

BLACKSMITH WORK AT NAZARETH, INDIA.—PAUL.

foreign lands. Farming, gardening, masonry, carpentry and cabinet work, blacksmithing, brick and tile making, tinsmithing, tailoring, pottery, shoemaking, carpet weaving, the manufacture of cotton and woolen goods, and printing are the industries reported.

From a sociological point of view, this is very interesting. As Christianity secures a hold in new countries, there are new industries. It is part of a far-reaching scheme to put new Christians on their feet, and make them permanently useful to their own people.

This kind of work, if developed at all, has to be initiated and conducted by special funds donated for industrial education.

7. The Golden Age to Come.

It is impossible to quit this special topic of the condition of manual labor on our planet without alluding to the hopefulness of the average man in Christendom. His condition is such that there is hope for him, whether contemplated from the standpoint of religious faith or of social position. Hinduism does not expect anything better of manual labor in India than what we see to-day. The literary class in China does not look hopefully upon the chances of the immense population who are prevented by poverty from schooling their children and gaining the social and political prizes of the empire.

K. C. K.

The civic administration of Christendom is such as not only to give tolerable security to varied industries, and to make great corporations and their employees fairly safe, but equitable government makes it easy for mechanics as well as farmers to have their own homes. There are not less than five hundred and sixty local building and loan associations in the United States, with a million and a half stockholders, and gross assets to the amount of four hundred and fifty millions of dollars, a condition inconceivable in Asia. Having a home amazingly bolsters up that sense of personal independence which is the prime element in manhood. The landless myriads of agricultural China, and the houseless crowds in the cities, dwelling as they do so densely, become relatively hopeless, and with the lapse of centuries hereditary despair settles upon scores of millions, who are as truly without hope in the world as they are without God. In India the scores of millions of homeless non-caste people do not suffer from cold as do the poorest of the poor in China, but they are perhaps deeper in despair of an improved condition.

There has been nothing in the history of modern society so notable as the uplift in social standing that has been gained by the occupation of new regions on a large scale by workingmen. America and Australasia bear witness. In these cases, however, the national stock has not been degraded by centuries of hopeless competitions for a livelihood by a dense population in pinched-up quarters, as in India or China. The Aryans who crossed the Himalayas and entered upon the fertile plains of the peninsula were not crowded for room until a relatively recent period.[1] The Aryans who traveled westward by land, who peopled Europe south, central, and west, so kept on the move as to improve the racial stock through and through, gaining a degree of vitality absolutely unknown in India,— a vitality reinforced by spiritual ideas and relations unknown to our Hindu brethren.

We may feel a great degree of timidity in characterizing national traits, but it must be true that great peoples lose force when subject to unfavorable conditions. The morning hymns of the early settlers in Hindustan have long since become but a tradition, and the people live on in dumb despair, having no hope in their gods, and no help from their fellows. The ruling caste has never taken hold in the right way to elevate the nine-tenths who are socially beneath them, or rather they have, by theory and principle, not taken hold at all, even in a wrong way.

One of the most eminent of the present generation of Englishmen,

[1] The present population in millions is 280, with an estimate of 20 more; in the year 1800 it was 200 millions; in A.D. 1700, A.D. 1200, A.D. 600, proportionately less.

TAILORING CLASS, NAZARETH.—PAUL.

who has given twoscore years to the study of Hindu religion, philosophy, and social condition, who has repeatedly visited India to investigate the facts upon the ground, whose scholarship is at the service of the students of England by his official position, has recently affirmed, that —

"There is a great lack of moral stamina, of backbone, in the character of the Hindus, speaking generally, for there are remarkable exceptions."[1]

'Tis natural to shrink from quoting names to make good such a position. No manly man hesitates to affirm, and to be quoted, that a man is a liar and a thief and a vagabond, if it be so. The sinner may repent, and if he does not, he does not think of himself as disreputable. It is all right enough to say, as another correspondent does,[2] that "the very worst class in China is the official. As a mandarin said to my friend: 'We all deserve death, but it would be no use for the emperor to kill us, as those taking our places would be as bad.' There are conspicuous exceptions to such a generalization, but the fact is so." The officials know it, and do not care, so long as they make money out of it. But they would care, at once, if accused of incompetency. It is a hard charge to make against any people, to say, as Professor Shepherd used to, that there is not enough in them to make Christians out of.

When carefully observant travelers tell us that there are some hundreds of millions in China who are morally a match for the slums of Christendom; that the national mind is pressed into a semi-civilized mold, and is content in it; that the atmosphere of China has no light, and no saving influence; that the great want is individual aspiration; that these hundreds of millions have absolutely no conception of God or of man as living to God, or of salvation as a thing to be wrought out in the individual character; that China is but a Dead Sea; that inertia is the term to apply to the nation as such,[3] — then we can understand in regard to India that, in the words of the eminent specialist upon Hinduism recently quoted, those who aspire to a higher level of life, as a general rule, have great need of Europeans to stand by them; that vigor of character and will is needed to abandon old inherited traditions and grasp the truths and facts of Christianity.

"Yet," adds this English correspondent, so well versed in Hinduism, "the physical, mental, moral, and spiritual faculties act and react on

[1] In a personal letter of August 8, 1894.

[2] Letter of August 14, 1894.

[3] Points made in an address, 1884, by a revered American bishop.

each other, and when the spiritual are strengthened by a firm and genuine acceptance of Christianity, then I think the moral and mental and even physical faculties may be strengthened through the spiritual, and so enable a converted Hindu to stand alone."

A CHRISTIAN CONVERT

From Hinduism, at Lahore, a number of years ago. — ORBISON.

This is exactly what happens, by abundant testimony. Twenty years' experience led the Ramapatam Professor, whom I have once before quoted,[1] to say that "When people become Christians, their physical condition is so improved, their thrift and capacity for self-help so developed, that it is noticeable at sight. In going to a village I do not have to ask who are Christians, I can pick them out at sight. It is true, in visiting hundreds of villages, that you can see the physical improvement wrought by Christianity."

Here is a letter from the Bishop of Calcutta, who has had opportunity to observe the effect of Christianity upon the natives during eighteen years, throughout an extent of country fifteen hundred miles by five hundred, among a population of thirty millions, there being one hundred and eighteen missionaries, including native clergy, and one hundred and seventy-three missionary schools in his diocese, so that the testimony is based upon fullness of knowledge.

DARJEELING, NORTH BENGAL, May 7, 1894.

Reverend Sir:

I have your letter asking about the improvement in the Christians of the second and third generations. There can be no doubt whatever upon the point. As you go through a mission village, you can tell at once by the appearance of the people who are Christians; their countenances tell of the brighter life. The Christians

[1] Conversation of April 24, 1894.

increase more rapidly than the non-Christians, as shown by the last census; this arising from the heathen habits and conditions of life. And the government reports have taken note of the advance the Christians have made in social position as compared with the natives of other religions.

I am

Yours faithfully,

EDWARD R. CALCUTTA.

Brahmanism and Buddhism are Hopeless.

Progress is impossible even by theory. Life, said the ancient Buddhists, is like one who receives to his house a fair goddess with gold and silver, gems and pearls, but a revolting and hideous woman is outside the gate, whose business it is to destroy all treasures and all beauty; those two are sisters; if one is received, the other must be. So evil is linked to good, ruin to gain, disease and death to birth, and life is not to be desired. This Buddhist system of despair caps the climax of woe by opening up, for the hereafter, an unending succession of worlds in which disappointment and misery are uppermost. So thoroughly was the Japanese mind imbued with this notion of despair, that, under the old régime, suicide was as common as in the Christless, reckless round of the agnostics and roués of Christendom. So, too, suicide is extolled in China as a virtue.[1] Life is not worth living, when the portion of happiness that belongs to a man is exhausted. It will not do to be recklessly happy, to squander the joy that should be saved up for later life.[2]

CHRISTIANS OF THE SECOND GENERATION IN INDIA. — ORBISON.

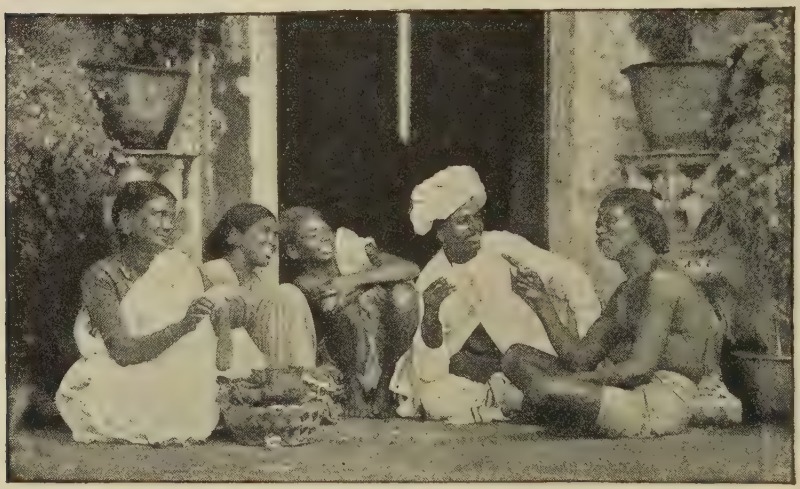
These young people are the children of the convert at Lahore, whose likeness is given upon the opposite page.

Tottering Asia needs to be undergirded by Christianity; the amazing Mongolian capabilities, and the remarkable mental qualities of the

[1] *Missions in China*, By A. Michie, p. 44. London, 1891.

[2] Rev. Mr. Farthing, an English missionary in Shansi.

Hindus, require something for a change. In China, as in India to-day, there is a difference in faces. There is new outlook on life, both spiritual renewal, and a wide-awake determination to get somewhere in carnal condition, to rise above the despairing and helpless poverty and general shiftlessness of their ordinary surroundings. Ye are saved by hope, quoth the Apostle. In the long run of the ongoing years, generation after generation, that people which is most hopeful will achieve most. As to the future of India, Christianity offers a hopeful opening for the coming age, and there are young men there who are already rejoicing in their new life, in their quickened power. They have already become noticeably bright and cheery and enterprising.



STORY TELLING IN A CHRISTIAN FAMILY IN INDIA.—PAUL.

In recent generations the material universe is yielding to the spiritual nature of man, and human society has taken to itself hope and love from the realm of God, and the working of the Golden Rule is already prophesying of the Golden Age; it is time, therefore, for the continents to arouse themselves, and to entertain an expectation of an improved life for the hand toilers. Justice is to triumph among kings, and peace abide with all peoples. Not yet has the Spirit of God become but the breath of yesterday, nor the Hand of God a fable of Oriental folk-lore.

The European ancients believed that the happiest era had gone by; the Hebrews and Christians reversed it, and set the Golden Age as the future goal, nor that too far away. Civilization has not collapsed,—

A FAKIR CAMP AT A HINDU FESTIVAL.

Photograph by an English Missionary.

so say to Gautama. Let blind Brahmans no longer lead the youth of India into that ditch of despair for which the doctrine of transmigration stands as a symbol. The realms of a blissful immortality are not far away, the Godlike career is behind death's door. This, then, is no day to fill the air with baleful foreboding, or, faint-hearted, to turn back from the battle.

JAPANESE FARMERS IN RAIN COATS.

Civilization is young, Christianity has but begun its triumphant career. The slightest comparison of the past with the possible — by which one gains the merest inkling of the majestic trend of history — makes it certain that the goings forth of mankind, at this moment, are under the reign of the Morning Star. We live, not in the era of dreary statistics, but of figures which foreshadow the wholesome happy reign of the Son of God, who in His earthly mission was set forth as a hand toiler, and under whom the workingmen of the world will have the rights as well as the obligations of the highest manhood.

PART SECOND.

The Problem of the Poor.

The poor are divided into the improvable and the unimprovable. The problems pertaining to both are not peculiar to any age nor any land,— they are world problems; and their solving belongs to the

ORPHANAGE AT SINGAPORE.—Ferris.

This work is conducted by Rev. R. W. Munson. The boys do their own marketing and cooking, and general work. They attend the Anglo-Chinese School.

centuries. Christendom is merely to do its share; the Brahmans, the Buddhists, the Confucianists, the Moslems, the merest pagans, and sweet-spirited humane agnostics and unbelievers are as much bound to sit up nights and work at the task as churchmen.

It seems likely that the problem of righting the inequalities of society is not hopelessly inexplicable. If the regnant caste in India were to sit down and think of practicable schemes for the elevation of manhood on the peninsula, or the mandarins of China became the leaders in sociological service, if the wealth and rank and power of the Crescent were seriously to undertake the improvement of the most

needy of their peoples, if Christianity were to seek advancement solely through sustaining a helpful relation to humanity, then it would seem reasonable to believe that there is wit enough somewhere upon this planet to mend up the old world, and, by the help of heaven, make all things new. As it stands to-day, Christianity is the only great wide-spread religion, or philosophy of life, that has seriously undertaken to solve the problem of the poor. It is far from being solved, but Christendom is working at it. And it will undoubtedly be solved by the time all nominal Christians are Christ-like, or seriously make it their leading business in life to become so.

1. The Original Divine Plan.

When the rulers of other peoples were trampling the poor like clay, the divine legislation for the Hebrews was in the interests of the poor. There was not only a seven years' debt limit to ease the oppression of Jewish money-lenders, and a law for the gleaners, but there were given small farms of sixteen to twenty-five acres each to six hundred thousand men; farms which could not be sold nor pass out of the family, — even when mortgaged, the land reverted in the fiftieth year. This tended to equality in social position.

In Egypt and Assyria, Moses would, by their system, have been the only person who had rights the pagan deities were bound to respect. There was no commonalty or society. The ancient East was peopled by hordes of barbarians with certain arts, and a king standing ready to take their heads off; at least, it is so represented in the images and script of Nineveh and the Nile.

Rome was so far an improvement, that there were ten thousand to tyrannize the poor instead of one, the fabulous wealth of the city in the time of Augustus Cæsar being in the hands of a minute fraction of the total population.[1] Rome was responsible to no human power. The conquered provinces were plundered by system, and certain families were pauperized by some Zaccheus who never repented nor restored his booty; and this wealth of the Orient was squandered in unbridled riot on the Tiber,[2] and the crumbs from rich men's tables thrown to those

[1] Compare estimates made in Uhlhorn's *Christian Charity in the Ancient Church*, pp. 99, 100, 403. New York, 1883.

[2] Lucullus spent four thousand dollars on an ordinary dinner, when he did not expect company; and Heliogabalus' daily expense for the principal meal of the day was twenty thousand. And Pliny tells us that the wife of Caligula wore two million dollars' worth of jewelry at a wedding feast. *Nat. Hist.* IX, 117. "A man," says Dr. John Lord, "was regarded as a fool who gave anything except to the rich."

despised as dogs. Three hundred and twenty thousand men were fed upon the public corn, the tribute of conquered peoples, in the time of Julius Cæsar. The idlers wasted, and yet they wanted not. Beggary was a recognized means of livelihood. Money was poured out of plethoric purses when the Fidenæan theater fell, and when Pompeii was buried. But there was no system in caring for the poor, as such, till Christianity organized the work.[1]

Nor was the early condition of Greece any better, Athens being the only community in which the lame, the halt, the blind, whose property was less than a specified sum, received a daily portion from the public treasury; this, indeed, was the only instance of systematic municipal or organized charity known to classical pagan history.

When Julian, the Apostate, sought to revive the heathen cult, and exhorted a debauched pagan priesthood to go to preaching like the Christians, he also announced to his empire that their mythology could never recover itself and compete with Christianity, unless those who believed it should take better care of the poor by the erection of almshouses and hospitals.

In the time of Justinian, it appears from the *Institutes*, the Christians had established charitable homes for the aged, for widows, for foundlings, for orphans, for strangers, and for the sick. It is a matter of history, that, from the time of our Lord till near the close of the Middle Ages, the Church alone was the almoner of God's bread-giving to the poor. There are certain watermarks of Christian activity, in behalf of the unfortunate, found in the records of the councils, and in the general laws of the Church, which testify, in the absence of statistics, to the point.

It was, relatively, not long ago that the municipalities of Europe became so Christianized as to undertake the work borne so long by the Church; this is the general statement, although there were exceptions, like Norway and Sweden, which cared for the poor by some system even before the advent of Christianity. The action of the state in England, first traceable in the ninth and early in the fourteenth centuries, did not get fair footing till the time of Elizabeth, and it was almost a hundred years later in France, under Louis XIV.

When the state first tackled the problem of the poor, it was merely to club the needy as vicious and dangerous to society; yet in recent generations the attempt has been made, through the municipal action of Christian communities, everywhere to relieve those ready to perish, and to transform them into good citizens. The details of this activity will appear upon subsequent pages.

[1] Compare Uhlhorn, pp. 4, 5.

2. Certain Continental Charities.

With a population of 861,303, in 1881, sixty-seven per cent of the population of St. Petersburg lived on their own earnings or income, as against thirty-four per cent in Paris, and fifty per cent in Berlin. In this thrifty capital there are not less than one hundred and forty-six asylums for children, and ninety asylums for unfortunate adults. The public charities of the city, in 1889, amounted to $3,848,000, besides the maintenance of charity schools and fifty-five hospitals at a cost of $2,832,000. The Imperial Philanthropic Society has thirteen branches throughout the empire. The expense of the charitable establishments of the Empress Marie, for 1888, was $8,800,000.[1]

If the religions of China were as well adapted as Christianity to promote human welfare, our Celestial neighbors in Hankow would do better than maintain merely thirty charitable institutions at an expense of only $40,000 a year.[2] St. Petersburg is but one-third larger in population, and their charities cost $6,680,000, in 1889.[3]

Some forty years ago Daniel von der Heydt, a German banker in

Elberfeld,

invented a system for the care of the poor, which diminished the local paupers from four thousand to ten hundred and sixty-two, during the time in which the city increased from fifty thousand to seventy-one thousand, and it effected a saving to his city of some $25,000 a year.

[1] There is no easily accessible recent report of the property investment of the public charities; but, so long as seventy years ago, it was $19,200,000. The items in this paragraph are gathered from the report of Dr. H. Georgievsky to the International Charity Congress, Chicago, 1893.

[2] *Vide* the Rev. David Hill's paper in *The Messenger*, Shanghai, July and August, 1893.

It must be obvious to any bright Chinaman that I have been unfair in this comparison. I ought to have spoken of this very creditable Hankow charity on a preceding page, where I alluded to the local charities in Celestial cities, rather than put it here in contrast with the munificence of Russia. If I can make amends for it, I must do it by stating more fully the facts that have come to my knowledge since writing the text.

Missionary Hill says that there are 3583 subscribers in Hankow, who support six of these institutions by monthly payments; that one institution has an income of $4300 a year, paid in by 583 subscribers; and that sixty-five tons of rice were given by native charity to the poor of Hankow in 1892. The missionary, moreover, believes that the other great cities of China maintain, to a greater or less extent, similar charities, in this according with the consular reports cited on a former page.

The fact, however, still remains that Hankow would have given sixty-four times as much if it had been a Christian city and had been as benevolent as St. Petersburg.

[3] The Russian ladies are sending nurses to the hospitals of Tashkend in Turkestan, — a new move in the philanthropic work of Central Asia. — Lansdell's *Chinese Central Asia* I, p. 101.

Every four paupers are classed in a precinct with an overseer, whose acceptance of the office may be legally enforced; it is his business to see the four once in two weeks. He records their circumstances, he is their friend and adviser, he requires their good behavior, and he brings them before the police court if they are vicious and idle.

The precincts are united in districts. The precinct overseers and their district chairman decide what aid shall be given to each man's four paupers for two weeks to come, and only for that time, every case coming up new every two weeks.

There is then a Central Administrative Board, in which the municipal government is represented; they oversee the districts.

There is, besides, a Business Department, which maintains a book-keeping system, reading all the facts about each pauper, and the relief given. This department pays out all the money and gives all orders for supplies. The officers are unpaid, except so far as a few are required to give all their time to these duties, and that for considerable length of time.

This system, or such modifications of it as may be requisite to suit local conditions, has been widely adopted in the principal cities

Throughout Germany.

In Hamburg, with 600,000 population, there are fifteen hundred precinct overseers, ninety district chairmen, nine circuit chairmen, a central board of twenty members, and a business department of sixty officials and twenty clerks: sixteen hundred and ninety-nine persons.

In Dresden, with a population of 276,522 (1890), there are four hundred overseers for fifteen hundred and eighty-three paupers. There is a society of four thousand members to prevent pauperism and street begging; they have a central office to which all applicants for relief can be referred, and where there is kept full information concerning destitute persons. There is also an institute for voluntary helpers, and a large body of women have entered into the work. A rent savings bank has been established, and workshops opened for those needing employment, and houses have been built for free rental to needy people. There is also in Dresden a Central Bureau of Poor Relief and Charity, with which more than fifty local benevolent societies co-operate. This Central Charitable Bureau has been also introduced into several large German cities.[1]

By the law of the empire, all citizens are maintained if they need it.

[1] These facts are compiled from valuable papers by Dr. Münsterberg of Hamburg, by Dr. Thoma of Freiburg, by L. F. Seyffardt, and by Dr. Victor Böhmert, chief of the Royal Saxon Statistical Bureau, Dresden, pp. 191–209. *Report of International Congress of Charities*, Chicago, 1893.

Italy, in the Sunshine,

has 14,823 institutions of charity, not counting 6946 charities that are educational or religious, sustained at an expense in one year of $15,603,021.

The census of Italy, in 1886, was about three-fourths of a million less than that of the Northwest Provinces of India in 1872. If, therefore, the sociological results of Brahmanism were as good as Christianity produces, there would be in Northwest Hindustan, to-day, at least 15,000 charitable institutions, other than educational or religious, long since founded by the Hindus, and now sustained by them at an expense of $16,000,000 a year.

How intensely alive is the Italian spirit of Christian charity is shown by the increase in the amount given to create new foundations. About three and one-third millions of dollars a year were given during the decade prior to 1892. Of these new funds, nearly twelve millions of dollars were for hospitals, four millions for poorhouses, three millions and three-fourths for day nurseries and kindergartens, and more than five millions and a quarter to institutions for distributing alms. In England and Wales twenty-two persons out of a thousand receive aid; in Italy twenty-six out of a thousand.

In 1880, the gross investment for the Italian charities, in real estate and cash capital, was $359,217,254; of which $310,616,269 was for philanthropic purposes not educational or religious. The sum total was increased thirty-three millions of dollars in ten years following, and must, at this time, somewhat exceed four hundred millions of dollars.[1]

Louis the Fourteenth, a Quack Doctor.

The Grand Monarch, it appears, was in the habit of sending out 932,000 bottles of medicine every year for dosing all parts of his kingdom, according to carefully prepared instructions on the labels, the stuff being sent to charitable sisters of the Church. Louis XVI., who would not be outdone, sent out 2,796,000 bottles; the Assembly, however, put a stop to it. The pity of the poor in France, however, began ages before that; so far back as A.D. 585 the Council of Moen recommended the laity not to keep dogs to bark and bite at beggars, and the maintenance of the poor and the visitation of prisoners were points named by earlier councils.[2]

[1] *Vide* Egisto Rossi's peculiarly satisfactory report to the International Congress, Chicago, 1893.

[2] *Charities of France*, by William Richards Lawrence, pp. 14–19 and 156. Boston, 1867. Printed, but not published.

The name of Madame de Miramion ought to be remembered longer than that of Louis XIV. Left a widow at sixteen, she straightway gathered seven hundred sick folk into her house, and when she had exhausted her own means in providing for her hospital, she went a-begging on their account. This was two hundred years ago.

The hospital is a French fad. There were two thousand of them when the Crusader brought leprosy home from the East,[1] and there were more than that number when the French Revolution came. Paris was paying $1,313,500 a year to thirty-four hospitals in 1789, and the present payment to hospitals and asylums by the city for the direct relief of the poor is $8,840,200. There are three hundred and eight hospitals in France, and eight hundred and eighty-two "Hospital Homes." The servants and nuns, physicians and their assistants, who are employed in these hospitals, comprise a body larger than the "Regular Army" of the United States, being 30,759 in the year 1889.

The population of France in 1886 was less than half a million in excess of that of the Chinese province Kiangsu, in which Nanking and Shanghai are situated, and yet if the doctrine of Confucius were as productive of humanitarian good works as Christianity is in France, we should find that single province of China paying $2,260,000 a year for the relief of neglected childhood,[2] and we should find Kiangsu paying $34,965,000 a year for the direct relief of the poor, as France did in 1889.[3]

To far-away readers upon another continent, who are weary of the detailed gossip of continental courts which fill the newspapers, and who have no hearty liking for antique monarchies, there is nothing so refreshing — like the perfumed air of the rose gardens in the south of France, or a life-giving breeze from the Alps — as the voluminous literature of

Poor Relief

in Austria, in Bavaria, in Belgium, in the low-lying windmill lands, and in the world of Olaf and the Vikings.

All this is so great a contrast to medieval Europe, and the pagan centuries, that Liefde's *Charities of Europe* reads like an Arabian tale; and faces, like those of Immanuel Wichern and Father Zeller, appear to us as glorified by their self-devotement. The story is every way more wonderful than that of the knights of chivalry. The feudal

[1] A.D. 1225.

[2] France, 1868.

[3] The figures on France, for the most part, are found in the report to the International Congress, 1893, presented by the erudite M. Herbert Valleroux.

lords of charity in Central Europe, during some generations past, are deserving of the fealty of all mankind.

An eminent American, particularly well read in the literature of philanthropy, and not unfamiliar with the working of practical benevolence at home and abroad, has told me that in respect to the new age of humanitarian service our countrymen have much to learn from the Continental head and the English heart in dealing with the unfortunate and the heavy-laden. As an illustration of the trend of Christian charity in Central Europe, he has called my attention to what may be called

The Holy Land of the Teutoburger Forest.

It will interest every one who has ever seen Thumann's magnificent picture of the Return of the Victorious Germans from this ancient realm of the wood. 'Tis not many ages ago that this part of Westphalia was peopled by the most competent savages on the globe, who generation after generation contended fiercely against Christianity, and there is nowhere in the world a more triumphant exhibit of the victories of the Cross than among the German peasantry of the ancient stock, as found to-day in the Ravensberger Land.[1]

It is at Bethel, whose map is dotted with Bible names which mark the cottages of mercy. Heermann, the blind peasant, prayed up and down this country for years, and introduced here the forces which promoted the spiritual life of the people. And hither came Pastor von Bodelschwingle, who has been to God what a man's hand is to a man in the practical application of Christianity in this densely peopled agricultural district.

Here upon a hill in the beech wood we find a Colony of Epileptics. It is no asylum or charitable institution, but a collection of cottages for fourteen hundred afflicted people, who have an opportunity to earn their livelihood by a great variety of industries, by such work as they can do between the attacks of the disorder that brings them here. And their living is pieced out by thousands of Christian farmers, who delight to load up their great German wagons with food for God's sick folk.

And here, as naturally as the springing up of the wheat, we find concomitant charities, either one of which would draw the eyes of an army of newspaper reporters in America. Not to speak of the Labor Colony, and the Association Workman's Home, both instructive experiments in practical sociology, we see, in the immediate neighborhood of the epileptic cottages, the Westphalia Brotherhood of Nazareth,

[1] Consult *A Colony of Mercy*. J. Sutter. New York, 1893.

a house of trained nurses who are ready to serve God at the sick bed. The men, too, are specially fitted to engage in a variety of other services. They are self-devoted to lives of usefulness, living for others, and not hired to do it.

Here too is Sarepta, the Westphalian Mother-house for training Deaconesses. They become experts at nursing, and in various forms of parochial helpfulness; five hundred of them having gone from this house to Africa, America, Holland, or France.

In this Germany Holy Land, there is scarcely a family that has not a son or a daughter who has gone forth to become a ministering one in some form of lay service; not to make money by, but to follow as a calling from God. Many of them have become foreign missionaries, and those who do not go, deny themselves to support those who do go. A peasant girl has been known to walk ten miles to a missionary meeting, and fast for the day, to save half a penny for the contribution box.

This happy land is peopled by musical hosts, with all kinds of instruments and well-attuned voices; they are practicing to join the celestial choirs. They rise at two o'clock of a summer morning and journey from distant farm lands, coming up to Bethel with hundreds of instruments, and their singing is like listening to the angels of God, so simple it is, and so heartfelt, and as unassuming as the caroling of birds.

And they pay as well as pray. Here, a little while ago, they raised two thousand pounds in a fortnight for a Baby Castle, to house a hundred epileptic little girls. The money was given in pennies, four hundred thousand of them, each one a thank-offering for one healthy child of the Ravensberger stock, and sometimes two pennies for a child now gathered to the Heavenly Fold.

All this is a growth of two generations, the most of it in one. It shows the power of Christianity to-day, and in respect to the history of Germany it is related to the baptism of Wittekind at the Gate of Westphalia.

3. The Outpouring of British Gold.

That is, a little of it, since it is impracticable to present extensive statistics of the great Anglo-Saxon charities, even if complete information were obtainable.

In the time of Elizabeth there were charities "for relief of aged, impotent, and poor people; for maintenance of sick and maimed soldiers and mariners; for education and preferment of orphans; for marriages of poor maidens; for aid and help of young tradesmen, handicraftsmen, and persons decayed; and for relief or redemption of prisoners or captives." [1]

The charitable institutions of England and Wales made their first statistical return 1786–1788. Of thirteen thousand parishes and townships all but fourteen reported. At that time the privately endowed charities produced an annual income of somewhat more than two and a half million dollars.[2]

The endowed charities, now, or rather such of them as have been placed under the control of the Charity Commissioners, have a total annual income of nearly eleven millions of dollars.[3] This does not include the universities and colleges and the cathedral foundations.

The most of these endowments are in lands; more than half a million acres, renting at more than seven and a half millions of dollars. Besides these lands there are funds amounting to some ninety-eight millions of dollars. The entire revenue in 1877, at four per cent, represented a gross charitable capital, in land and in moneyed investments, of $266,750,000.[4]

Of the annual income of these endowed charities, somewhat more than four and a half millions[5] is distributed to the poor, and from it also there are maintained about a thousand asylums and almshouses.

The municipal care of the poor, early established, was largely developed under Elizabeth. The municipal aid to the poor in England and Wales, in 1873, was $37,298,077; this, with that given by the endowed charities, makes a total of $41,833,545 poor relief in one year.[6]

[1] 43 Eliz. c. 4.

[2] £528,710.

[3] £2,198,461 in 1877.

[4] The late Frederick Martin, editor of the *Statesman's Year Book*, in the *Encyc. Brit.*

[5] £935,148.

[6] The poor relief in the United Kingdom, through money raised by law, amounted in five years — 1887–1891 — to $260,000,000. *Statesman's Year Book.*

Chihli

is the Chinese province in which Pekin is situated. It is six hundred and twenty-nine square miles larger than England and Wales. The population is about the same. If the outcome of Confucianism is as good as that of Christianity, then there must be to-day some forty millions of dollars a year given to relieve the poor in Chihli, of which seven-eighths is paid by the government, and the remainder by endowed charities representing (at four per cent) a capital of $113,386,700 laid by for the perpetual use of the poor. If Chihli cannot make this showing, Confucianism is not so good as Christianity, as a humanitarian scheme.

London.

It is estimated, says Mr. Frederick Martin, that the total sum raised in England annually for charitable purposes amounts to, if it does not exceed, fifty millions of dollars. Seven-tenths of this is London charity; at least Edward Denison thought so in 1870, — $35,000,000. So that if any one thinks of John Bull as a flighty old gentleman, spending his money, most of it, in missions to the South Sea Islands, he is not good at guessing; the cannibals do not take it all, there is a little left for his own islanders.

Mr. Arnold White[1] says that the annual cost of the London charities is more than that of the Swedish government, — the king and his court, the army and navy, the school system, the church, and the interest on the Swedish debt.

Of millions of dollars, twenty-one and a half, and more, were spent upon a thousand and thirteen London charities, 1883–84.[2] The deaf and dumb and the blind, with forty-six institutions, fifty-five orphan asylums, and one hundred and fifty-eight pensions, charities, and institutions for the aged, expend $3,623,397 a year. There are ninety-five institutions for general relief of the needy, that expend a million and a half dollars.

With all respect to the memory of Henry VIII., Dr. T. J. Barnardo, of the two, deserves better to be remembered. He has founded fifty-one charitable institutions, including a few branches large enough to be trunks.

Dr. Barnardo

apparently went into London like the Irishman at Donnybrook Fair, — "Wherever you see a head, hit it." Wherever the Doctor saw the

[1] *Problems of a Great City*, p. 245. London, 1887.

[2] *Problems of a Great City*, pp. 257, 258; tables by Mr. W. F. Howe.

hydra-headed Woe of the city erecting itself, he up with a new institution and hit it. To illustrate,— in somewhat disorderly fashion as to the arrangement, much as he did in founding: —

They are all in London, unless otherwise specified; and all free to the needy, unless 'tis said otherwise. Here, then, in the "Children's Fold," a hundred cripples; the Babies' Castle; and a "Nursery Home for very little boys," in Jersey. There is a "Labor House" for two hundred destitute youths, of seventeen or more, a voluntary industrial home; those who do well for six or eight months are sent to Canada. A thousand boys or so, over thirteen, have been found by agents who go out to find the homeless, and they have been brought into a voluntary "Home for Working and Destitute Lads," where they work at brush-making, boot-making, tailoring, and carpentering. Then, there is a "Farm School," in Worcestershire, where forty-seven boys are maintained by a farmer, for the work they do. Then, too, there are forty-nine detached cottages and five larger households, where a thousand girls are maintained, in Essex; — "Village Homes for Orphans, Neglected, and Destitute Girls." The Doctor catches the waifs and strays by "Open-all-night Refuge Houses for Homeless Boys and Girls," — there are four such in London and seven in the provinces; at one point in London one thousand and seventy-seven boys and three hundred and fourteen girls asking for lodging in 1887–88. He maintains "Ragged Day and Sunday Schools," with a free breakfast and dinner table for the children attending in the winter months; there were 54,438 hot meals given in 1887–88. There is a "Factory Girls' Club and Institute," educational; with classes for instruction in sewing and dress-making, reading and Bible classes. There is a "Working Lads' Institute," with reading and recreation rooms and a gymnasium, all for a nominal fee. The "Edinburg Castle" Cabmen's Shelter provides refreshments at a low price. "The City Messengers' Brigade" gives employment to poor lads; a uniform being provided and situations found. The "Union Jack Rag Collecting Brigade" employs boys from nine to fourteen years of age to collect waste paper from offices and sort it into paper stock. The "Union Jack Shoeblacks' Brigade and Home" comprises twenty boys, a voluntary association. The "Leopold House Orphan Home" has three hundred and fifty boys between ten and thirteen. There is a hospital for any who fall sick in the Doctor's Homes, "Her Majesty's Infirmary for Sick Children"; and there is a "Convalescent Home," first three weeks for boys, then three weeks for girls. There is a "Young Workmen's Hotel"; neat, cheap lodgings and a Christian Home for the young men who have left the various shops in the Doctor's Homes. The "Solomon's Lane Ragged

Schools" give religious education to three hundred children of the poorest class. There is a "Dorcas House," a mission hall for the poorest folk; there being more than seven hundred in weekly attendance. "St. Ann's Gospel Hall" is an iron building used for a children's church, and for a vast variety of meetings for children; seating six hundred. "The People's Mission Church" accommodates three thousand; there being an attendance during the week of five thousand. The "Evangelical Deaconess' Institute" is the home of a score of Deaconesses, with a Lady Superintendent; who constantly work for the social, mental, and spiritual welfare of the poor at the East End, — during one year making 19,741 visits. The "East End Medical Mission" had 7422 patients in one year, and put up 17,231 prescriptions.

All told, the Barnardo Homes have nearly five thousand orphan and waif children who are now being maintained, educated, and taught trades. There are twenty-six hundred of them always under the sole charge of the Church of England, attending only church schools. Twenty-four thousand children have been received since 1866. Fifty or sixty new ones appear every week in the winter. Two thousand young children are now boarded out in rural districts, under careful supervision. There are fourteen handicrafts taught; and the girls in the cottages are trained for domestic service. Six thousand five hundred and seventy-one youths have been trained, tested, and placed out in the colonies,— ninety-eight per cent of whom have done well.

All this cost, at last reports, $493,010 for a year.

This sample work illustrates what is being done by thousands of Christian workers throughout the great city. The mere Index to the *Charities Register and Digest* of London,[1] comprises seventy-seven closely printed pages in double columns,— there are eight hundred and twenty-three pages of descriptive text: it is a book worth more than all the Shastras of India, the Chinese Classics, the Tomes of Tibet, and the Alcoran. He who doubts the humanitarian tendency of Christianity had better buy this book if he will not buy the Bible.

This book does not include all the charities of the United Kingdom, but only such as are available for London; many of them are, however, to be found in the inland counties, a few in Scotland, and rarely one across St. George's Channel. Within a small area, not far from the size of Michigan, and with fifteen times as many people in it, there are not less than twenty-eight hundred and fifty-three charitable institutions, besides nine hundred and thirty-four small endowed charities in the parishes of London. And this does not tell the story, but only

[1] 1890. Longmans & Co., for the Charity Organization Society.

that part which is related to London through the societies for the Organization of Charity.

Much pains has been taken to pick out and enumerate these charities; they are, however, tabulated for the most part under the General Divisions of the Digest.

I. RELIEF IN PHYSICAL AFFLICTION.

Charities for the Blind; asylums, retreats, schools, and money relief	115	Lunatics	18
Deaf and Dumb	32	Inebriate Asylums	20
Cripples	5	Imbeciles	12
		Hospitals and Homes for Incurables	32

II. RELIEF IN SICKNESS.

Hospitals	148	Convalescent Homes	261
Free Dispensaries	41	Institutions for Training Nurses	28
Provident Dispensaries	44		

III. RELIEF IN DISTRESS.

Charities that afford money relief to the poor	130	Homes for Children (*cont.*):	
Relief in kind, soup kitchens, ragged schools, etc.	88	Homes for Boarding out under the Poor Law	139
Charities that afford Temporary Shelter	21	Other Homes for children	257
Day Nurseries	16	Homes for the Employed:	
Homes for Children:		For boys	23
Orphanages	143	For working girls	21
Church of England Waif and Stray Homes	40	For women	9
		Charities for the Aged:	
		Homes	85
		Pensions	92

IV. RELIEF IN MORAL INFIRMITY.

Prisoners' Aid Societies in London	16	Friendly Houses, where Penitents receive a warm welcome	392
Reformatories	48	Societies to suppress Intemperance and Vice	25
Industrial Schools	125		
Shelters, Houses of Refuge, and Associations for aiding the Penitent among fallen women	302		

V. TO BEFRIEND YOUNG WOMEN.

London Y. W. C. A. Local Institutes, Boarding Houses, and Restaurants	22 20	Girls' Friendly Society (*cont.*): Homes of Rest	9
Other Institutions	21	Other Working Girls' Clubs	20
Girls' Friendly Society:		Metropolitan Association for befriending young servants:	
Lodges in London	15	Homes and Training Houses	14
Lodges in the Provinces	40	Registry offices	30
Clubs and recreation rooms for working girls	214		

VI. TO BEFRIEND WORKING MEN AND WOMEN, YOUNG MEN AND LADS.

Young Men's Institutes and Associations in London	5	Other Institutions for laboring men	4
Societies to improve the condition, — physical, social, and intellectual, — of working men and women	18	Institutes and other Societies for Working Lads	34
Societies and companies to improve the dwellings of laboring men	24	To aid Working Women to Employment when in special need	11
Social settlements in London, and other societies for the poor	5	Humane Societies to protect Life, and to protect Women and Children	10
Workingmen's and Working Women's Colleges and Institutes	4	Emigration Societies	26

VII. SOCIETIES TO PROTECT ANIMALS 9

TOTAL NUMBER OF SPECIFICATIONS IN TABLES I.–VII..... 3283

The Nine Hundred and Thirty-four Local Endowed Charities

in the different parishes of London are not educational; they are small and limited to a district, — for the relief of the sick, the poor, the aged, by food, by clothing, by cash, and by small almshouses; they are, a good many, to aid apprentices and to better the condition of workingmen.

Hospitals.

The charities of London, and of the United Kingdom so far as they are available for London, comprise not only two hundred and twenty-four institutions and charities for the blind, the deaf and dumb, cripples, lunatics, inebriates and incurables, but there are two hundred and sixty-one hospitals, dispensaries, and institutions for training nurses. Of the eighty-five dispensaries, forty-one located in London are free, and many of the others provide for a certain number of free patients; of the forty-one free, there are thirty-one that report 92,286 home visits in one year, and 254,398 patients. There were not far from a million consultations.[1]

These figures pertain to thirty-one dispensaries: there are, in all, eighty-five. If the estimate in the *Encyclopedia Britannica* is well made, that there were from eight hundred thousand to a million free patients a year, some forty odd years ago, when there were thirty-five

[1] Of the patients, most came more than once. For example, with 7422 patients, there were 17,231 prescriptions; with 16,048 patients, there were 37,362 attendances. Four dispensaries report 140,571 attendances. It is a moderate estimate to speak of a million visits made by patients to the thirty-one dispensaries.

dispensaries and a smaller London, it seems likely that the well-to-do citizens of London give free medical treatment to more than half the entire population of the city, the poorer half, whenever they need it.

Of the one hundred and forty-eight hospitals, there are one hundred and fifteen in London that are maintained at a cost of about five million dollars a year. Mr. Arnold White says that ninety-two of these hospitals receive £600,000 a year by subscription, and that £95,236 is subscribed for one hundred and eleven other medical institutions,— the dispensaries, the houses of convalescents, and for the training of nurses. Then there comes the annual Hospital Sunday, with $125,000 taken in the boxes. The hospital charity is popular. For a new one,

Jenny Lind's Songs built a "Nightingale's Wing,"

costing some $60,000. Not content with a vast number of private hospitals for children, London furnishes a score of public hospitals for the children of the poor.

The oldest hospital endowments run back to the time of the Crusades. St. Bartholomew, A.D. 1100, ministers to 179,159 "in" and "out" patients, with nearly $200,000 income. St. Thomas, A.D. 1553, has $200,000 income. The income of five hospitals, Westminster, St. George's, the Royal Free, Guy's, and the London, amounts to more than $700,000 a year; and they care for "in" and "out" patients, 213,000. Of the annual income of the endowed charities of England, £199,140 is for hospitals and dispensaries.[1]

There are not fewer than sixty-five convalescent homes and fresh-air charities available for workingmen and working women, and for the poor of the city of London. And the hospital system is supplemented by one hundred and ninety-six other homes for convalescents.

"A few times," says Archbishop Trench, concerning our Saviour's miracles of healing, "A few times He healed the sick; but in the reverence for man's body which His Gospel teaches, in the sympathy for all forms of suffering which flows out of it, in the sure advance of all worthier science which it implies and ensures, in and by aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removements of pain and disease, which are so rare in other and so frequent in Christian lands."

This amazing exhibit of Christian charity is within small area. Japan is two times and a half as large as England and Wales, and the

[1] The endowments of two ancient royal hospitals, Christ's Hospital and Bridewell, have been so changed as to educate one thousand boys and to maintain an industrial school, at a gross expense of more than $350,000 a year.

population more than a third larger; if Buddhism, with forty thousand Japanese monks as leaders, deserves well of humanity, what charities are there to show for it? India is more than twenty-three times as large, and it has nine times the population. What has Brahmanism been doing for the working classes and for the poor, during four thousand years? Turkey is more than forty-one times as large, and its population is much the larger. What has Mohammedanism done to equal the philanthropic work wrought by Christianity? China is more than seventy-five times as large, and it has thirteen times as many people. What has Confucianism to show as a match for Christian charities?

4. American Charities.

There are no means of making an equally satisfactory statement upon this point,— the data having never been collated. This is not, however, important so far as concerns the plan of the book, which makes no pretense of cataloguing charities, but alludes to them only for illustrating the principle that underlies them, and for the purpose of contrast.

In educational endowments, it seems likely that the American leads the world; it being the aim of many modest men, of merely moderate means, to add unspeakable dignity to their lives by laying foundations that perpetuate their personal influence.

In respect to the relief of poverty, there is no such problem to deal with as in Europe.

The total number of native Americans in almshouses in the entire United States, where all the needy are cared for by system, more thoroughly perhaps than in any other part of the world, was only 45,397 in 1890. And there were only 99,122 native American inmates of the benevolent institutions of the United States, exclusive of the insane and feeble-minded, the deaf and the blind, who numbered 204,754 natives in 1880.[1] This makes a gross number of less than three hundred and fifty thousand of the dependent classes, or less than .005 of the population. This is approximate only, but it shows the self-helpfulness of a great Christian nation, extended over a vast area of arable land,— a new continent with plenty of work.

The great state of Ohio, for example, had occasion to pay out little more than two and a half million dollars, as the total charity output for 1890; of which not seventeen per cent was expended for out-door relief, and only forty-two per cent for the poor, including those in the county infirmaries. The bulk of the money was paid for the insane,

[1] This is an estimate, based on the proportion of natives in the two former classes.

the feeble-minded, the deaf, dumb, and blind, for sailors' and soldiers' homes, for orphans and children's homes,—$1,464,700.

The generous care of the poor is shown by the states of Pennsylvania and New York, where there are more foreign born poor than in any other equal area in the Union. In New York, in twenty-three years, 1868–1890, the money paid out for country poorhouses and city almshouses amounted to nearly sixty millions of dollars. The out-door and in-door relief of 1890 amounted to $3,319,864. Pennsylvania paid out in 1892, for homes for needy children, and for in-door and out-door relief of the poor, $4,272,868, besides $2,036,822 for the insane and feeble-minded, the deaf, dumb, and blind.

Pennsylvania, in 1892, lacked but little of having invested fourteen million dollars in the plant for sixty-five hospitals; there being no report of twenty-five additional hospitals and thirteen dispensaries.[1] The hospital receipts for one year amounted to more than twelve hundred thousand dollars, of which seventy-two per cent was from endowments or private contributions, in nearly equal parts. A partial list of the Pennsylvania asylums and homes gives twenty-seven for the aged, and sixty-one for children, of which twenty-four are for orphans. There are thirty-seven charities for children in Philadelphia; not for their education as a specialty.

The population of Pennsylvania is not far from that of Turkey in Europe. The difference in charities between Moslems and Christians is easily determined.[2]

New York City gives away $8,000,000 a year in charity, through eight hundred and fifty relief agencies; three hundred and thirty institutions dispense four millions, besides the municipal charities of a million and a half.

New York State has invested $7,798,458 in country poorhouses and city almshouses, and two hundred and seventeen charitable institutions represent a real and personal property of $25,959,439. Their net receipts for 1890 amounted to $7,247,195, which supported 53,820 persons, of whom more than half were under sixteen years of age. Of these institutions eighty-seven were for children, fifty-five being for orphans, and twenty-five for the aged.

[1] The free dispensary patients in 1877 numbered a hundred and thirty thousand.

[2] One or two states in America are as good as many for instituting the comparison. The statistics, for example, show that the care of insane patients is widely distributed throughout the Union, there being in the United States one hundred and sixteen public institutions, besides thirty-eight private. So, as to the blind, there are thirty-three public institutions widely scattered, for 2931 pupils, gathered here and there throughout the nation. In like manner, what is true of New York and Pennsylvania is measurably true of other states as to multiform charities.

Besides these we have seventy-seven New York hospitals, with a plant costing $17,483,151, and net receipts, for 1890, $3,399,502, of which $1,288,316 came in private gifts within the year.

The New York City hospitals have six thousand beds, and there are thirty-four dispensaries, with 504,990 free patients in 1890.[1]

Compare this with Shansi province in China, which is a little larger than New York State in area, and has nearly three times the population, and then know the difference in charity between Confucianism and

AT HOME IN THE COUNTRY.

How life is brightened for the children of the poor.—YOUNKIN.

Christianity. Kiangsu, in which Shanghai is situated, is not quite so large as New York, and has more than six times the population. What has it to show for charities upon any such scale as that of the Empire State? The gift of the state of Christian Ohio to the poor in 1890 was larger than the poor tax of the entire Japanese empire in 1893, although the Sunrise population is thirteen times that of the Buckeyes.[2]

[1] The Presbyterian Hospital treated 4932 patients last year, only 152 of whom were Presbyterians.

[2] Whenever the statistics of the American charities are collated, it will be found that the newer portions of our Union are dealing most generously by their needy. And note will

5. Boston Benevolence.

By Edward Everett Hale, D.D., LL.D.

The woman who comes to Boston, unprotected and alone, finds, when she leaves the train, a sympathetic, motherly agent of the Young Travelers' Aid Society. From her the stranger will receive advice and assistance. She will be placed in a car or transfer, if she wishes to cross the city, oftentimes personally guided to her destination. If her

THE MOUNT HOPE COUNTRY HOME,
Of the Boston North End Mission.

money is foreign, it will be changed for her; if her tongue is strange, a translator will be found; if she arrives late at night, and there is no destination, the room of the Young Travelers' Aid Society is open to her, and in the morning she is cared for. The Temporary Home of the City

be made of the valued service of the saints of the earlier church in their modern hospital work in Roman Catholic charities in every part of the West. The Little Sisters of the Poor, the Sisters of Mercy, the Sisters of Charity, the Sisters of the Good Shepherd, the Sisters of Providence, comprise a vast body of devout women, self-dedicated to the service of the poor and those infirm in body, in mind, or in moral purpose.

There are nearly five hundred charitable societies or houses in London that bear the names of Christian saints, and the original saints now made perfect must delight in this method of keeping alive their names upon the earth.

on Chardon Street will receive her if penniless, or the Temporary Home for Working Women on Shawmut Avenue. In either of these places, she must work for her board until work is found.

Intelligence offices are numerous; but the Industrial Aid Society, one of the oldest of Boston's charities, is carried on without fees, in order to put people where they belong. The agent is in correspondence with factories and establishments all over New England where men and women are employed, and to him any one who wishes work can apply. After snow-storms, men who come for "jobs" are supplied with shovels, and sent off in squads to the railroad and other corporations which need them. The men return to the office, are paid there, and bills collected.[1]

At the Davis Street Industrial Home, a man can have a good night's lodging and meals, for which he pays in work in the wood yard. The home is temporary, furnishing aid while the man is seeking for work.[2] The same system prevails at the Wayfarers' Lodge, which is under the supervision of the overseers of the poor.

When by misfortune a family is obliged to sell its furniture to supply the daily needs, the Collateral Loan Company, incorporated by the state, stands ready to make a loan, or the Workingmen's Loan Association will advance the money, with reasonable ground to expect it will be repaid. The Emergency Loan Fund, after proper investigation, will loan money up to a hundred dollars, at six per cent, on personal note with a guarantor. The Improved Dwellings Association provides excellent tenements at fair prices to orderly and temperate tenants. A janitor is in residence, and constant care is given to the buildings.

A poor man or woman can get an excellent meal at one of several restaurants in Boston for five cents. It consists of a good bowl of soup with meat or vegetables in it, a large piece of bread, and a cup of coffee or tea. These restaurants are run upon business principles, and pay their expenses.[3]

[1] This modest charity was organized about sixty years ago for the prevention of pauperism, and to the work of this society it is largely due that no district of chronic poverty and vice has been formed in Boston. It brings together, year by year, upon an average, between four and five thousand needy workmen and employers, who are mutually accommodated.

[2] This institution furnished about 22,000 days' work last year and 47,000 meals and 33,000 beds.

[3] When Socrates heard a friend complain, "How dear things are sold in this city!" and instanced the price of the purple fish and of wine and honey, the philosopher took him where he could buy half a peck of flour for a penny, a quart of olives for half a penny, and a comfortable garment for seven shillings, affirming again and again, "'Tis a cheap city, a cheap city." No one, therefore, need complain if grapes are sometimes sold in Boston for ten dollars a pound, and peaches at twenty-four dollars a dozen. A year ago a thousand men a day had a dinner of good beef or mutton stew, or beans, with bread and coffee, for five cents. — T.

CHILDHOOD PRAYER. — YOUNKIN.

Nightfall at the Mount Hope Home.

The working girl has for a long time been badly provided for, as regards meals in the middle of the day. The Noon-Day Rest, established a year and a half ago, is a pleasant dining and sitting room, where girls and women can take their meals quietly and rest during the noon hour. A small membership fee makes the Rest a co-operative affair. A member may order her lunch at low figures from a bill of fare selected because healthful and homelike, or she may bring her lunch; and she will be served with clean napkins, plate, knife, and fork — whatever she may need — with as cheerful service as if she bought the most expensive articles on the list. Easy chairs, lounge, writing-desk, magazines, etc., make the sitting-room a pleasant resting-place.[1]

[1] This Noon-Day Rest scheme originated in Indianapolis, and is worked in several large American cities. It is altogether different in its plan from the Brabazon House of Rest established by the Countess of Meath in London. The day the Author lunched at 36 Bedford Street, with Dr. Hale, the bill of fare comprised fifteen items, the whole fifteen costing only eighty-six cents. The food is excellent, and well cooked at the New England Kitchen. There are seven hundred patrons at two places. The membership is ten cents a week, and one carrying a lunch need not spend more.

There are homes established for working girls where they can live under healthful conditions and in pleasant surroundings within their incomes. The Berkeley Street Home will accommodate forty girls, and is under excellent management. No distinction of religion is made, and the Home is harmonious.

ONE OF THE MOUNT HOPE BOYS.

Upon the breaking up of his childhood home by the death of his mother, five children were cared for at the Home. — YOUNKIN.

The boys and girls of Boston in the summer can attend vacation schools, where handiwork is taught, and much is learned and enjoyed.

The Massachusetts Emergency and Hygiene Association carry on playgrounds in the public school yards for the children. It also has charge of an open-air gymnasium for women and a playground for children on the bank of the Charles River, also a free gymnasium for men and boys which is well patronized. There is hardly a child in the city that does not have a country vacation. The Christian Union[1] sends children and mothers into the country, and so does the City Missionary Society. The central office of *Lend a Hand* gives worn-out men "outings," and the West End Railroad furnishes thousands of

[1] In thorough organization and munificent equipment the Boston Young Men's Christian Union maintains a foremost place in the philanthropies of the city.

free-ride tickets during July and August. These tickets are sent to charitable agencies, and do much good to those who cannot leave the city for a longer time.[1]

Edward E. Hale

Dr. Hale's Paper upon Our Wealth in Common.

In adding, to what the Doctor has said, certain statistical matter relating to Boston and Massachusetts charities, there can be no better beginning than to refer any reader who can get access to it to the

BREAD AND SOUP.

A dollar and sixty cents gives a good dinner to a hundred and twenty people, at the North End Mission. — YOUNKIN.

unique address published in *Lend a Hand*, June, 1888, upon "Our Wealth in Common," which sets forth the philanthropic gift made by

[1] One of the most notable of the American fresh-air charities is that of the *New York Tribune*, which has raised and expended $300,000 in giving two weeks in the country to 124,092 children, and one day to 107,979.

the municipality to the humblest emigrant landing in East Boston and making his home in the city.

There are nearly two hundred different charitable agencies in Boston, comprising, among others, thirty-three homes, either for orphans, or the aged, or the infirm, and twenty-one to promote reform, aiding penitents and discharged convicts. There are thirteen charities to provide employment.

In 1880 the invested charity funds amounted to more than eleven million dollars, and the real estate sixteen more. Adding ten millions owned by the city for charitable uses, and adding similar property in the suburban towns available for the city, and the total is an investment of some fifty million dollars for charity. In the ten years, 1867–1876, very imperfect returns indicated gifts to the poor by private relief in the city, amounting to nearly four millions of dollars; the gross amount was about eight millions and three-quarters, reckoning in the public relief.[1]

The Massachusetts charities represent an investment of about five and one-third millions in such institutions as are owned by the state; there being no report of others. The Bay State's donation to the poor, city and country, during the last fifteen years, has been a trifle short of twenty-five million dollars. The State has constantly in hand a thousand or more dependent children.

There are thirty hospitals in Boston; in which, or elsewhere, free medical attendance was given last year to 220,000 cases. The Massachusetts General Hospital had received, all told, prior to 1881, donations to the amount of more than two and one-third millions of dollars, and had cared for more than seventy thousand patients.

One of the most beautiful of the minor charities of the city is the remembrance of the sick and the poor upon Easter. Institutions for aged men and women, for destitute children, industrial schools, reformatory homes, and hospitals, to the number of twenty-seven, received more than seventeen thousand Easter cards by personal ministration. And there is the Easter Music and Flower Mission, by which the violets and roses, the songs and the sweet instruments, are borne to a thousand hospital bedsides.

Blessed is he that "considereth" the poor. It is much to be thoughtful. There are societies in London to supply spectacles and surgical appliances to the poor at reduced rates. And now, thanks to the philanthropic Mrs. Lincoln, and to the final stretching and snapping of red tape, the old ladies in the public institutions of Boston

[1] *Memorial History of Boston*, edited by Justin Winsor, LL.D. In four volumes. Boston, 1881. Vol. IV, Chap. XIII, by Mr. George S. Hale.

are easily approaching their second childhood in rocking chairs. The late Mrs. William Amory was a typical woman, standing for loving-kindness and good-will, every day making needy ones the happier for her neighborly deeds.

It requires little personal acquaintance in a metropolitan Christian community like Boston to learn the names of a considerable number of persons of wealth who give some hours daily to personal charitable ministrations, and of men of the first rank in active business who upon occasion give a good deal of time to "consider" the poor, to advise,

DAY NURSERY. MAINTAINED BY MRS. QUINCY A. SHAW, BOSTON.

Could it have been said some years ago that an angel out of heaven would visit the homes of the poor in a great city, and expend thirty thousand dollars a year in kindergarten schools for their children, and bless the babes in unstinted outlay in a myriad charities, it would have been thought of as a dream. If the fulfilment of this dream was prompted by an angel out of heaven, his name was Agassiz.

to co-operate,— any disturbance of the normal industries bringing to laboring men and the unfortunate the best talent in the country, to devise practical ways to make hard times easy.

A Sample City.

It would be easy to show in detail that the cities of Christendom are so organized for charitable purposes that what is true of one is true

of all. The paragraphs relating to Boston might be duplicated, if reference were made to metropolitan benevolence throughout America.

THE MATRON.

At the Shaw Day Nursery, Boston.

Take, for example, the city of Brooklyn, which has a hundred and twenty-four charitable societies and institutions. There are sixteen societies for the general relief of the poor, aiding 264,205 persons in 1894, and there are fourteen charities of special relief. Then, too, there are eleven industrial agencies. For the relief of the aged there are eleven charities, and twenty-three societies for the relief of children, besides eighteen special branches of work in charities for children. Of hospitals and dispensaries there are forty-one, which have in one year aided 270,843 patients.

Could we journey about from city to city, reporting charities here or there, as we might happen to find them, the number of books that would be required for the record would be so great as to quite exclude them from our present reading and noting.[1]

[1] How much, for example, might be related of the Florence Missions, founded by Mr. C. N. Crittenden as a memorial of his daughter; thirteen of them in different parts of the country, with well-organized rescue bands visiting the haunts of vice in the attempt to reclaim the fallen.

6. Associated Charities.

Associated work for the better organization and co-operation of the vast number of local charities that have gradually sprung up throughout Christendom has been made needful by the amazing multiplication of relief societies in recent years, with the expanding spirit of practical benevolence. This associated work has brought to bear upon charitable

UNITED CHARITIES BUILDING, NEW YORK.

The gift of John Stewart Kennedy to four philanthropic societies.

problems the best thought of able business men, and has proved useful to the improvable poor, and drawn the line between them and the unimprovable.

The energies of the benevolently disposed have been so concentrated, for many ages, upon the great questions of human rights, of civil and religious liberty, of slavery, of peace and war, and the agitations of social reforms upon a great scale, that there has been little leisure for considering the problem of poverty except in its relation to momentous present questions in debate. There has come now a new era for mankind in the formation of vast cities for manufacture and trade, which have brought to the front new social conditions that are now crying

aloud for systematic rather than casual attention from the best-trained intellects in Christendom. The rise of social science associations, the frequent conventions of lay workers to debate the needs of the hour, the stimulating press discussions, and the formation of charity organization societies in great centers,— all these are forms of applied Christianity, that indicate the spirit with which the foremost nations of the world are entering the twentieth century.

The social science associations and the charity organization societies have brought before great bodies of philanthropists what has been before apparent to a few,— the world's need of trained workers in social reform. Indeed sociology now stands at the head of the ologies, except Theology, which relates to the knowledge of God. Expert knowledge in the department of philanthropy is now widely recognized as a paramount consideration in the attempt to solve the problem of the poor. The study of the causes of poverty and social distress, and the application of suitable remedies by the personal service of well-informed, sympathetic, and skillful persons, and the attempt to put the improvable poor into a permanent condition of self-support by some plan carefully thought out by practical people accustomed to do business,— these are the aims sought through the co-operation of all charitable agencies, whether private, ecclesiastical, corporate, or municipal; so bringing the rich and the poor into mutually helpful relations,— all the poor who are willing to work being thoughtfully sought out, and the unable willing carefully cared for.

The attempt to administer the social benevolence of Christendom according to business methods marks a distinct advance in the application of the Golden Rule to mankind. So simple a matter as the registration of the poor throughout a given district, and the establishment of a bureau which secures the co-operation of the charities of a community, in advice and action as to all cases, effects no small saving as to going twice over the same ground; this stands in lieu of partial and unrecorded information obtained by many agents, and in the place of ineffective spasmodic relief.

Aside from the beneficiaries of ordinary municipal poor rates, the street beggars and the silent suffering poor have alike stood in need of friendly inquiry. To deal with all "as individuals, by individuals,"[1] may not be a very witty invention, but it has taken many a century to find it out. Business men and very competent women, thoroughly capable of conducting affairs of import, can but be sagacious to help the poor if they give their minds to it. This is the thought underlying Mr. Robert Treat Paine's Saratoga address,[2] "Not Alms, but a Friend": —

[1] Miss Octavia Hill.

[2] At the Social Science Conference. September, 1880.

"Whenever any family has fallen so low as to need relief, send to them at least one friend, a patient, true, sympathizing friend, to do for them all that a friend can do to discover and remove the causes of their dependence, and to help them up into independent self-support and self-respect."

Now that the consideration of the problem of the poor has been lifted to the dignity of a science to be studied and applied, the sociological conferences of the new age have enlisted the services of men and women of good social standing, and of the first rank in intellectual

BEFORE. AFTER.

A homeless Carolina boy has found a home.

force and high moral purpose, for the discussion of practical questions: the organization of charity, the prevention of pauperism, what to do with the children of the poor, neglected childhood, homes for the homeless, industrial training, juvenile crime, vagrancy, reformatory training and discipline, schools of nursing and hospital service. The nineteenth century, said Gladstone, is the workingmen's century. It is also

The Century of the Hopeless Poor.

There are, at this writing, not fewer than ninety-two charity organization societies in the United States and Canada, in cities and towns comprising eleven millions of people.[1] In forty-four of these cities

[1] *Twentieth Report, National Conference of Charities*, p. 61.

there were 74,704 charity cases treated in 1892. Including two hundred and twelve paid agents, and counting the officers and friendly visitors, there were, in fifty-three cities, in 1892, 5476 persons engaged in this form of charitable work, being more than one-fifth as many as the legal standing army of the United States. Taking into account the ninety-two associations, and all the local charities that these charity organization societies represent, and all the charities in other communities, and add to their ranks all the overseers of the poor from every township in the land, and it is easily credible that the persons directly acting in personal ministration to the poor in America far outnumber the regular army of the United States.

7. What the College Settlement is doing.

"College," and "University," and "Social" settlements are so new, that to say they are a move in the right direction is enough to

HULL HOUSE.

The Reading Room and Studio Building, Social Settlement, Chicago. *Vide Hull House Maps and Papers*, by Residents of Hull House. Boston, 1895.

justify their existence and maintenance. Their fundamental idea is that of bringing the trained intellectual force of Christendom to bear upon solving the problem of the poor, by making well-educated people acquainted with the conditions of life among the poorest, and then

actually doing whatever is practicable to help those who are trying hard to help themselves.[1]

There is many an urban district, — where there are no homes, where women con in despair the grocer's price list, where defective drainage excites the admiration of the plumber, where old people dwell whose early life was a sharp struggle to get a livelihood at some calling for which there is now no demand, where infants dwell who suffer

LIBRARY.

Hull House Social Settlement.

the taint of three generations of diseased ancestry, where there are brides brought up elsewhere who experience first shame then indignation that the world is not better managed, where the older women lead lives embittered by horrible wrongs wrought by those to whom love was plighted in years when life lacked experience, where children cower into corners living or dying in constant terror of drunken fathers and angry, anguished mothers sometimes brutalized by drink, where broken ceilings and beds of old sacks or shavings greet the visitor who has come in from a foul street, where the sick, the crippled, and the hopeless breathe air dense with impurity, where plucky boys defy good government and exploit as criminals in a small way with a keen sense

[1] "Personal identification with the lives of those who need help, is the characteristic of the movement; to establish personal connections at every possible point; to encourage, to teach, to organize for mutual support; to bring classes together and create some real sense of brotherhood, and in every way from within the community to work for its social development." — W. J. Tucker, D.D., President of Dartmouth College.

that they are being injured by society in some way they do not understand, where the devil of unchastity cultivates half-acres of nobody's children, where haggard faces search among the pawnshops, or the weaker of two foolish and fond young people who have founded new colonies of wretchedness haggles for a few pennies upon her plighting ring, where the wheels of poverty never cease their grinding, where outcasts hide themselves and hope to die, where undertakers invest in

STUDIO, WITH VIEW INTO THE ART EXHIBIT ROOM.
Hull House Social Settlement.

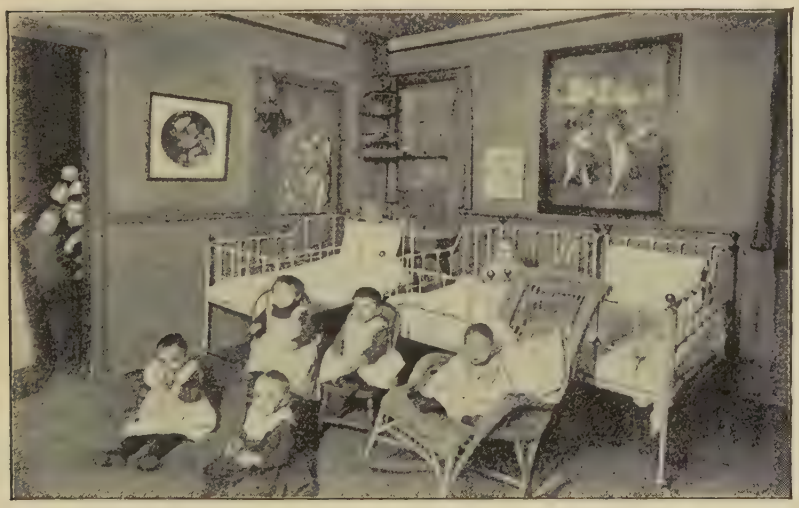
tenements for the sake of the deaths they get out of the houses, where cold and hunger drive out spiritual solicitude, where those made in the image of God have become accustomed to degradation and to diabolical temptations, where shuddering womanhood makes no complaint save in the ear of God; there is the place for the University Settlement,—for the self-devotement of noble lives, for personal ministration, for the exercise of that loving sympathy which is the divinest gift from man to man. Here the Good Samaritan may go forth, without being obliged to go first and consult a society of scribes and pharisees.

"Our country," says James Martineau, "is a vast congeries of exaggerations: enormous wealth and saddest poverty, sumptuous idleness and saddest toil, princely provision for learning and the most degrading ignorance. A large amount of laborious philanthropy, but a larger of unconquered misery and sin, subsist side by side, and terrify us by the preternatural contrasts of brilliant coloring with blackest shade. I

know not which is the most heathenish, the guilty negligence of our lofty men, or the fearful degradation of the low." Almost any plan by which the rich and the poor may meet together is approved of God, who is the Maker of them all.

Mr. Spurgeon, who knew pretty well the underlying motives of the two extremes of society, believed that the dregs of society are not more dangerous than the scum. And Mrs. Henrietta O. Barnett testified that there are great multitudes of very respectable poor people in the much despised East London, that the greatest part of the so-called poor are as well off in character as the rich in another part of the town, and better off than some. The University Settlement corroborates these statements.

Not far in the future is a better understanding of the problem of the poor, based upon the testimony of clear-headed as well as warm-hearted people who go to reside among them for no other purpose than



DAY NURSERY.

Hull House Social Settlement.

to become acquainted with the facts, and to extend cordial greetings. This business of residing as next-door neighbors to the needy has come to be so well organized that there is now assurance of a constant succession of young graduates touched with an enthusiasm for humanity, in the larger cities, in which one-fifth of the human race now abide.[1]

[1] STUDENT TRAINING IN SOCIOLOGY. — "We have found," said a missionary in the East (J. L. Barton, D.D., address at Andover, 1894), "we have found that every change, in

PART THIRD. — CHRISTIANITY AND THE VICTIMS OF VICE AND CRIME.

I. The Prisoners' Friend.

It is quite in accord with the spirit of Him who spoke kindly to the penitent thief that the intellectual energies of the new age should be set to solving the problem of crime, as well as the problem of poverty.

Christian philanthropy has greatly modified and improved the treatment of those who bear the mark of Cain as criminals, who were once punished for the purpose of deterring others from crime, but now with some thought of improving the individual and reforming the class to which he belongs. Elizabeth Fry spoke of visiting her Master in prison, when she acted upon the theory that those condemned by the law were human beings rather than wild beasts.

Without going back to the question of original sin, or debating with Dr. Joseph Parker, of London, how far Adam's fall was to be attributed to the bad drainage and foul air of that slum called Eden, it is fair to assume that the theory in regard to Cain in modern society is now such that modern philanthropy takes to itself some share of the blameworthiness of crime-breeding in dense populations.

In his address to the philanthropists of New York at the opening of the United Charities building, the Hon. A. S. Hewitt affirmed the existence of an atmosphere of poverty and vice and even crime, in which lived a great number of the city's children, — an atmosphere

order to be permanent and valuable, must be brought about, not by forcing it upon the people, but by the introduction of new ideas into their heads." In order to be of any use to the poor, the student must first have ideas in his own head. The University Settlement is a failure if it degenerates into a mission sustained by subscription: it is a success if the University as such — the educated class, and a good many of them at that — comes into personal and helpful relations to the poor. It is therefore one of the most hopeful signs of the new age of humanitarian service that systematic instruction in sociology — in theory and in the application of principles — has come to be a distinctive feature in many colleges and theological schools. American institutions, representing plants of more than twenty-five millions of dollars, are active workers in this line. Professor Graham Taylor, of Chicago, has made a "Social Settlement" of his own, by heroically changing his private city residence for this purpose. The set of examination papers used by Professor Sewall of Bangor Seminary presupposes student studies in sociology, as thorough-going as in ecclesiastical history or in revealed theology.

Another point might be made of the fact that eminent, well-educated specialists have appeared in Christendom, who do nothing else than study social science, with a view to make easy the hard condition of the poor.

preparing them to grow up as paupers and criminals, to be punished for no fault of their own; an atmosphere unfavorable to the learning of trades or following a useful occupation; an atmosphere breeding criminals.[1]

A writer in the London *Quarterly Review* some years since[2] spoke of whole streets within easy walk of Charing Cross, and miles upon miles of lanes and alleys on either side of the river below London Bridge, where the people live literally without God in the world, where there seems to be no knowledge of the difference between right and

ELIZABETH FRY AND THE PRISONERS IN NEWGATE, 1816. — BARRETT.

Rich, gifted, and beautiful, she preached in all the jails of Great Britain and France, and established schools and manufactories within prison walls.

wrong, no belief whatever in a future state, or of man's responsibility to any other authority than that of the law, if it can catch him.

"Nothing but the Infinite pity," says the author of *John Inglesant*, "is sufficient for the infinite pathos of human life." If there is any one who needs to know God's love, it is the child born among thieves, perversely trained, and living among those where common opinion favors wrong-doing, or rather where the wholesome laws which make society possible are believed to be injurious to the well-being of the individual, where the population as such in a certain quarter is under the ban of public opinion, where all families are prejudged and

[1] Compare p. 304, *Charities Review*, April, 1893. [2] April, 1861, p. 462.

dogged by suspicion, where it is expected that children will steal like Hermes from the cradle, where no one is mindful of good deeds or attempts at self-reform, where the worst beings upon the face of the globe set up the only standard of character to which a youth can readily conform, where cruel faces indicate moral defects that are transmitted from one generation to another, where sin never slacks its hold upon its victims, where there is no one to rescue men from the grasp of their iniquities, where traits that have gathered strength in the fathers bear forward the children with the irresistible might of natural law, where humanity is marred by enchaining a man's voluntary action, where economical worthlessness gives no security for bread but through crime.

"No dove is hatched beneath the vulture's wing." The unreclaimable class propagates criminals. It is a token of the far-reaching power of Christian philanthropy that the attention of Christendom is now fairly turned to the scientific study and treatment of the problem of crime, as well as the problem of poverty; and even if courts of justice are not prepared to accept as final the affirmation of the new psychology that "the feeling of guilt produces in the perspiration a secretion which with selenic acid will turn pink,"[1] yet the direction of the thought of students to the individuals of a class, rather than treating them in bulk, has in it no small promise.

That the law of kindness, exemplified by Sarah Martin and John Howard, has come to be part of common usage is a great advance, since the ages before Constantine, when no one thought of furnishing prisoners with fresh air or sunshine.

There is nothing more notable, in looking over lists of the world's charities, than the number of societies, in every part of Christendom, which care for the families of prisoners, and receive convicts with friendly, helpful hands when they are set free. There are sixteen prisoners' aid societies in London, and associations in large municipalities, throughout no small part of Christendom, to assist those released. There are one hundred and twenty-five industrial schools for young criminals in England, giving full employment, and preparing young men to earn their own livelihood. There are, too, forty-eight reformatories.

The Elmira Reformatory of New York is but a compulsory industrial school for improvable felons; its Indeterminate Sentence, and Individual Treatment, says Mr. Rounds, have reformed seventy-five per

[1] Professor Münsterberg, of the Harvard laboratory, reports this as one of the discoveries in Washington; there being found more than eighty peculiar chemical products appropriate to the varied emotions of humanity.

cent of those treated.[1] The inmates undergo manual, mental, and moral training, until such time as they have a disposition to conform to wholesome social requirements, and are capable of earning a living. Months of special training are given to the dull and stupid. There are, says Dr. Way, blunted or non-developed nervous areas of the brain; and the discipline of prison management is adapted to the men.[2]

The Red Hill Farm School.

Among the experiments in the line of reforming youthful delinquents, there is none more instructive than that adopted in Surrey, England. It was instituted in 1788. It receives the worst type. All have been convicted and in prison, many of them several times; they came with shy, suspicious looks, as if they had been hunted. The school is a singularly home-like place, five cozy houses with the greenery so characteristic of English country life. There are broad fields diversified by shrubbery, ornamental trees, and running water. Beautiful hills and valleys are in sight. It must seem like paradise to lads from London.

The chapel life is made prominent; indeed, the chapel is the central point in the system. The chief officer is a clergyman. There is religious instruction in each of the five houses, as part of the school work. There are regular family prayers. Every morning there is a short bright service in the chapel, and three services on Sunday, including the Holy Communion. These boys are treated upon the theory that they are Christians, or ought to be. Every new boy is asked whether he has been baptized. It is needful, in some cases, to explain that vaccination does not answer. The system is one to which the theories and methods of the Established Church are well adapted.

The boys, after being questioned on baptism, are taken in hand at once,— "preparing them for Holy Baptism," — then confirmation classes are held, in preparation for the annual confirmation, and regular communicant classes follow.

[1] Mr. William M. F. Rounds is Secretary of the National Prison Association. Concerning the Indeterminate Sentence, which is coming into wide favor, he represents the Reformatory as saying to the criminal: "The law has its hand on you and will keep its hand on you until you get ready to obey the law. If you choose to accept the situation and come to a willing obedience, it will be the better for you, and the end will be more quickly obtained. If you do not choose to accept it, the good of the body politic requires that you be made to accept, and held until you do accept it." In other words, "You shall not be released until you are reformed; and then you will be tried for a while on parole, to see if your reformation is genuine, — and if it is not, you will be returned for another period of treatment without causing expense to the body politic for a new trial."

[2] *Eighth Annual Report of the Commissioners of Labor. Vide* pp. 623–650. Washington, 1892.

The dormitory arrangements are such that each boy has the opportunity for private prayers at rising and retiring. Each lad is systematically schooled in the idea that God is his Father, and the Church his friend. When they go to far-off lands — sixteen hundred and thirty-six of them having become colonists — they send back, as tokens of good-will, gifts to beautify the chapel.

Besides religion, they have plenty of fun. In the first place, the fun of good food and plenty of it, which is a surprising experience and very amusing to a wretched, half-starved, and always hungry lad from the city. Then, too, there is fun for the boys in the meadow,— cricket and foot-ball, with a chance to kick shins and to break their necks.

The most amazing thing is that the boys are not hemmed in by watchful guards: the boys in each house pay the expense of catching their own house runaways, and the cost is ridiculously small. It is a disgrace to a house to lose a boy, losing thereby its Shield of Honor. The boys have money enough to catch rogues with; they have a chance to earn, by good conduct and diligence.

They always have money to send home, or to help graduates who have fallen into distress, and to give to the benevolent objects of the Church. Being Christians, they "take to" the contribution box, instead of stealing the money, box and all. There are good conduct lists in every house, and badges to wear for good behavior. About twenty-five per cent pass through the school without incurring punishment.

Of trades, there are bakers and blacksmiths, carpenters and bricklayers, painters, shoemakers, and tailors, basket-makers, gardeners and farm workers. The boys are drilled in fire companies, and there is a general military drill once a week. Many of the young men, upon leaving school, enter the army. If they become colonists, they are widely scattered, so as to have each a fair chance without prejudice. By a system of correspondence and inquiry, every boy is watched, after leaving school, during four years. In recent returns, ninety-two per cent have been found to be doing well.

The government pays to the school, for each pupil, a certain sum, and the county from which a boy comes pays part. The school, too, receives the gifts of benevolent people for the expenses of emigration and for promoting the peculiar discipline.

2. The Reduction of Poverty and Crime in London.

Prepared upon Request of the Rt. Hon. and Rt. Rev. the Lord Bishop of London, by C. S. Loch, Esq., Secretary of the Charity Organization Society.[1]

The reduction of crime is, I think, generally attributable to a large number of general causes acting together, and also to some changes in the law specially bearing upon the question of first offenses. I do not go into detail.

That there is an indirect connection between poor relief and crime is suggested in the Reports of the Commissioners of Prisons. They point out that, while the population in prisons has decreased since about 1870, the population in workhouses has increased; being, in proportion to the population of the country, much what it was thirty or forty years ago.

On the other hand, simultaneously with this increase in the number of indoor able-bodied paupers, there has been an enormous decrease in the number of the outdoor able-bodied paupers.

It might be argued, possibly, that better administration, or perhaps the policy of anti-outdoor relief, put in force simultaneously with the improvement of the workhouse, and the general amelioration of the condition of the people, owing to various causes, have led that portion of the population, which before was rather criminal than destitute, now to resort to the workhouse, as destitute.

The indoor workhouse population, though called able-bodied, is really very often far from able-bodied, in the sense of being capable of earning an independent livelihood.

It would seem, therefore, that the dependent class that was before criminal, and treated as criminal, is now destitute, and treated by the poor law.

This change has been coincident with an enormous decrease in the numbers of paupers as a whole, and a simultaneous decrease in the prison population.

C. S. Loch

[1] The gratifying diminution of poverty and crime in the great metropolis of Christendom within twenty-five years has been attributed to various circumstances. By some the credit was given to the organization of charity, which tends to separate the worthy poor from the unworthy, helping one and hindering the other; by others it is claimed to be the outcome of the advance of industrial education, by which great numbers have learned trades and come to self-support; and by others it is said to be due to the great religious missions in the city, particularly the Salvation Army. This diversity of views led the Author to inquire of the Most Rev. Dr. Temple, President of the London Charity Organization Society. His Lordship in reply courteously forwarded this brief statement made by the Hon. Secretary.

3. The Temperance Reform.

Intemperance, says the foremost authority in social questions in America, is one of the four principal causes of poverty.[1]

It tends to destroy society, root and branch. Belgium, one-third as large as our state of Maine, pays $27,000,000 a year for strong drink, being nine times as much as they pay for education. The population is some six millions, or thirty times more dense than Maine. In fifteen recent years, while the population was increasing 14 per cent, the use of alcohol increased 37; cases of insanity increased 45 per cent, crime 74, and suicides 80.

Intemperance caused three times the insanity produced by any other cause, except heredity, in the hospital committals in Massachusetts, 1892–93; in the statistics of 1881 it is noted that 43 per cent of the violations of other laws than those against liquor-selling and drunkenness were due to liquor. The matron of the Woman's Prison, Massachusetts, told Mrs. J. T. Fields that nearly all the inmates had come there through drunkenness.[2]

Such facts are notorious the world over. Demme found that 82.5 per cent of a given number of children of intemperate families, and 18.1 of temperate families, had prenatal defects. There is, therefore, much need of angelic contending against this foe of domestic life; not only in nurse-fashion to rescue the fallen, but in soldier-fashion to keep them from falling in the first place. Christian philanthropy is in no better business than this.

It is not the purpose of this paper to debate, or even pass in review, methods of reform; it is, however, desired to call attention to the vast social significance of the fact that this battle has called forth the Angel of Home Life to the defense of the domestic circle. As to the present activity, at least in America, womanhood is at the front. This is also true of England; the British Woman's Temperance Union, of which Lady Henry Somerset is President, exerts a powerful influence, and the Woman's Branch of the Church Temperance Society is the largest working body in the nation. The United Kingdom Band of Hope Union owes no small part of its efficiency to its women workers, having 1,426,650 members, and holding three thousand meetings in 1894. If it be true that the twentieth century is to be woman's

[1] The Associated Charities in Buffalo found that 11.3 per cent of the poverty in 6197 cases was due to intemperance; and Mr. Charles Booth found 13 and 14 per cent in four classes of paupers in a population of a million in East London.

[2] *How to Help the Poor*, p. 96. Boston, 1883.

century, it is of much import that so great a capacity for affairs has been developed in this humanitarian reform. "I am one," says Dr. Willard, "who believes that women will brighten every place they enter, and that they will enter every place."[1] She has herself proved to be one of the great powers of this country, in opening the way for woman's work in this appropriate sphere of action.

There is no better illustration of the contribution made to the temperance cause by Christian womanhood than the work of the Woman's Christian Temperance Union, in their Department of Scientific Temperance Instruction, of which Mrs. Mary H. Hunt is Superintendent.[2] The story of Mrs. Hunt's child life, and her introduction to the grand mission of her life, has been related upon another page. This book has to do with the power of ideas. To Mrs. Hunt the world owes the idea of diffusing through the public school the scientific knowledge which is at the bottom of the temperance reform, and she has been the providential instrument in securing the regular instruction of some twelve millions of school children in the physiological harm of alcoholic beverages.

Taking to herself the motto, "If we save the children of to-day, we shall have saved the nation to-morrow," she made a thorough-going investigation of the scientific points to be established, and then entered upon broad and far-reaching studies in the theory and practice of government. She obtained the knowledge needful for a legislator and prepared the statutes to be enacted. Her own town, Hyde Park, was the first to act in the matter; Vermont the first state, and Michigan the second.[3]

If she has never failed to be a match for her work, as easily in the halls of Congress as before a town school committee, it has been as she believes by a power not her own. No one will ever understand the amazing force of the whole W. C. T. U. movement who does not know the story of the praying women who attacked the Ohio saloons. The truth is, that the persuasion of forty state legislatures to do what they ought to do for the school and the home has been a spiritual mission on the part of the self-devoted advocate.

[1] Christian Endeavor address by Frances E. Willard, LL.D. Cleveland, 1894.

[2] 23 Trull Street, Boston.

[3] It is difficult to depict the extraordinary personal qualities of this unique reformer. To a good physique and dignified appearance she adds when speaking a queenly bearing indicative of that self-poised confidence and energy that fit one for leadership. Her advocacy is characterized by that cautious wisdom which marks a good business manager; she is sure of her footing, and understands the power of understatement. Her legislative addresses are interesting, argumentative, well arranged, logical, clear, concise, eloquent, impressive, and convincing. She has a fine choice of words, is graceful, refined, womanly, knowing well the power of tender appeal, yet always ready and skilful in defense if interrupted. At her best she is singularly magnetic, speaking with unction.

"We shall vote your bill down to-morrow, ten to one," said a senator. An appeal, however, was taken; it was a night of prayer. And the next day the senator said, "I don't know what has come over us, but we are going to pass your bill. I don't know how I am going to explain my inconsistency. It is queer, but we are going to pass it." And after three hours' debate there were only two votes against it. In fact, it was so reasonable that it was wise legislation.

During fifteen years this work has been going on; for twelve years the Superintendent of this Department of the W. C. T. U. has given her entire time to it, at her own charges. With the preparation of literature to meet the school demand, and the instruction of teachers, there has been developed a Bureau of Scientific Temperance Instruction, and the movement has extended into other lands. The enterprise has, indeed, become so far a public one as quite to transcend ordinary private means, and it is likely that its limit will be marked only by the limited means for its extension.

The Woman's Christian Temperance Union,

under the leadership of Frances E. Willard, LL.D., is one of the most wide-awake and aggressive working bodies in the world, being a hundred thousand strong, and including some of the most progressive women of the age. They hold Gospel temperance meetings in every principal city in our country. And they make their power felt in every political campaign, in their advocacy of advanced temperance legislation. This perpetual agitation of reform, and the zest with which they grapple with all moral questions in politics, recalls the observation of old-time voyagers,— that the mermaids were sad and heavy in fair weather, but glad and merry in the hour of tempest.

The church is everywhere foremost in this reform. The great work of the Methodist Church South was alluded to by their Bishop Galloway, in his address in Boston last winter. His own state of Mississippi is one of the most advanced prohibitory states in the Union, of seventy-five counties there being only eight that tolerate and legalize the sale of liquor. It is entirely a non-partisan and interdenominational movement, enforced by a true and loyal national sentiment determined to be rid of the curse of drink. In England the aggressive methods of the C. E. T. S. are carried to an extent quite unknown in America, — bearing upon its roll more than eight hundred thousand members, occupying five thousand points in Great Britain, distributing thirty thousand copies of temperance publications every week-day of the year, opening everywhere counter attractions over against the

gin shops, wheeling coffee on barrows wherever workmen are gathered in crowds, sending out five vans to track for temperance the rural roads of England, establishing homes for inebriate women, ministering to prisoners by sixty-five missionaries in the Police Court Mission, rescuing the poor and the wretched, visiting nearly two-score thousand homes where vice and crime have gone before them, and meeting sixteen regiments of returned convicts, with help for re-establishing their homes.[1]

Rum-selling dragons in these times club together and sail to Africa, as, according to the scientific authorities of Europe, five hundred years ago it was common to see four or five dragons fasten their tails together and rear up their heads, and sail over the sea and over rivers to get good meat. The modern destroyers, in the year 1885, took ten million gallons of liquor from Christian lands to West Africa; four-fifths of it from Germany.[2] "The African," inquires Dr. Cust, "has survived slavery, the slave-trade, tribal wars, cannibalism, human sacrifice, and murder for witchcraft,— is he now to fall a victim to the distilleries of London, France, Germany, and the United States?"

This damaging fact of non-Christian greed in godless dragon dens in Christendom, coupled as it is with the sending forth of the opium devil to China,[3] gives emphasis to the counter fact that the Church of God is the foe of intemperance, hating with a perfect hatred whatever is inimical to the peace of the homes of the world.

[1] The Author desires to acknowledge the favors of HIS GRACE THE ARCHBISHOP OF YORK, President of the Church of England Temperance Society, and of the Secretary, F. EARDLEY-WILMOT, ESQ., R.N., for valuable papers received relating to the work of the C. E. T. S.

[2] *Report of London Missionary Conference*, 1888, Vol. II, p. 550.

[3] Opium is the blight of Asia. Chinese wives and daughters are sold to pay opium debts. Yet when treated by missionary physicians, and when renewed by the power of God the victims become good citizens and amend their ways, caring for their homes.— Dr. D. H. Clapp, Shansi, letter to the Author, April, 1894.

4. The Conflict of the Church with Social Immorality.

By the Rt. Rev. F. D. Huntington, S.T.D., D.C.L., LL.D., Bishop of Central New York.

It is true that morality and immorality are as much personal as religion and irreligion, or faith and unbelief. That does not alter our responsibility for sins which are aggravated, and sometimes may be said to subsist, by their aggregation.

Vices are not organized except in states of society demoniacally corrupt, but they are always gregarious, and in these very communities where we live, they have sunk to that depth of mad and infamous depravity where they are propagated and made at once attractive and destructive by social combinations. They publish themselves by signs more or less intelligible, in a subservient and mercenary, if not salacious newspaper press, in buildings, in streets, in conspicuous and soliciting entertainments. They come in contact with legislation. What do I say? Legislation itself is bought up, enslaved, prostituted by them. Unless the reorganized organs of public information are grossly untrue, there are senators and assemblymen who bend in abject slavery to their dictation, or are enslaved by their blandishments. Votes are sold, rulers are made merchandise, elections are made mockeries, the honest rich are robbed and honest poor are pauperized by them. They tax, tempt, torment, every class of the people.

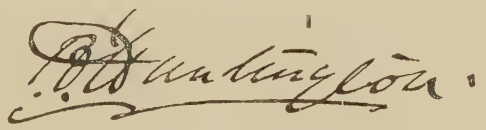
Intemperance and licentiousness are not single iniquities; they live in broods; they herd together; they go delirious by the herding. They spread by ingenious inventions; they advertise their poisons and seductions; they carry on a traffic; they are better known in these cities, and in the villages too, than libraries or museums or houses of mercy. Their resorts cost more money, they are better supported, in some places they are more frequented, and they are more constantly open, than the churches. Domestic safety and honor are imperiled by the commercial custom which separates thousands of young men, married and unmarried, from any home, the greater part of the time. Family life is polluted at the fountain.

Not one interest of human welfare in either world is left without injury, even to misery if not destruction, by a public sale of alcoholic drinks. In effect, the saloon in this country is an institution. In its practical alliance with seduction, it is doubtless the most malific power organized and tolerated in any country where Christianity is the religion of the people,— an institution which, on an immeasurable scale,

and with persistent energy, gives what is lowest and beastliest in human nature a command over what is right and good in it.

Worse than all, this malignant despotism lays its savage hand on the Ark of God. Are there no communicants at our altars, no women sworn to be daughters of God, who are bound by an unwritten but actual bondage to the Prince of this world? Do we need to be told that there are men who go out of the church door to follow a business where, as they privately confess, honesty would be ruin and truth impossible, who have agents to collect their rents for houses of debauchery, who build fortunes on falsehoods, and are afraid to do right, and twist or hide or disown their consciences, lest they should offend a customer, or disappoint their party, or by missing a bargain part with their money?

Every effort to separate either the practice of morality or the science of morals from the religion revealed in Christ has failed. There have been virtuous heathen and non-Christian ethics, but history, psychology, and in large part intuition, stand with the Bible, immovable contradictions to any scheme for making men good without God, or the human race right and true and clean without the new creation in the Second Adam, the Incarnation with its perpetual power. This makes our way plain. Only by an utter abnegation of our baptismal and ordination promises can we hold ourselves aloof from an open strife with that impious trinity — the world, the flesh, and the devil — which celebrates its filthy feast every day in the year. Indifference will be disloyalty. An apology that we are preoccupied with other things will not answer, because those other things are less than this thing. I think it deserves a fair inquiry whether the Church is vigilant enough, active enough, fearless enough in a public contest with vice.



PART FOURTH. — THE PHILANTHROPIC WORK OF A REDEEMED WOMANHOOD.

1. Self-devotement. — The Daughters of the King. — Ten times One. — Working Girls' Clubs. — The Girls' Friendly Society.

'Tis related in the Gospel story that our Saviour was ministered unto by devout women; and the Apostolic founders of the Church record their gratitude to those devout women who were "helpers" in their mission. Saintly women became at once the ornament of the new faith, and their influence made itself felt in the advancement of a Christian civilization. Self-devotement to the Master has come to be the deliberate choice of holy women the world over: self-devotement to the poor, the homeless, neglected children, friendless age, raising the fallen, pulling down wickedness from high places, — devotement in the Master's name to some project to be of use to God and man. "Whom not having seen I love," was the motto in an English maiden's locket. Love for the unseen Saviour has been the great motive actuating devout maid and ministering matron, in great numbers in every age of the Church, — as if the angels of God had come to the earth in womanly guise.

Of old time, Olympias, the sister of St. Basil, was left a widow at eighteen, and she deliberately chose the companionship of the Heavenly Bridegroom, rather than allow her mind to be slightly diverted by the duties pertinent to the wife of a Roman Emperor. Vain was the suit of Theodosius, who was enamoured of her beauty, her fine intellectual endowments, her aristocratic rank, and her great wealth. Concerning this last, he sought to relieve her of carnal cares by appointing some one to look after her property, whereupon she straightway wrote to His Majesty: —

"You have shown towards your humble servant the wisdom and goodness, not only of a sovereign, but of a bishop, by laying the heavy burden of my estates upon an official, and thereby delivering me from the care and disquietude which the necessity of managing them well imposed upon me. I now only request one thing more, by granting which you would much increase my joy: Command them to be divided between the Church and the poor. I have already felt the strivings of vanity which are wont to accompany one's own distribution, and I

THE THREE GRACES.—Hicks.

fear lest the distractions of temporal possessions might make me neglect those true treasures which are divine and spiritual."

When the best of the Christian emperors restored her estates, she made Chrysostom her adviser in charitable distribution, and straightway gave everything to the poor and the Church. She lived simply, naturally, in a large-minded way, more honored as the queenly Christian Olympias than if she had been the empress of Christendom.

Since the Son of Man was womanly as well as manly, men with womanly sympathy and women with manly vigor make the best disciples. It is the glory of Christianity that womanhood as well as manhood finds its highest development in Christian service. The salt of the world is not neuter. The Christian ideal of a forth-putting saving energy includes women's work. If a Buddhist would be perfected, he must withdraw from the world, and if a Brahman would be perfected, he must maintain caste and never come in contact with any one outside of it, and as to the evils of society the Mohammedan falls back on fate,— so that it is safe to say that in practical philanthropy the women of Christendom are far in the lead of the most acute masculine Moslems, Brahmans, and Buddhists; in fact, the women of the little Island of Scotland, England, and Wales are more efficient in sociological service than the entire body of "men folks" in the three non-Christian religions.

It is no disrespect to the Christian women of other nationalities if the philanthropic work of the daughters of England is detailed with some fullness, since they dwell in a compact area easily examined; then, too, reformed Christianity has had there undisputed sway for a longer period than in other lands; and it is also true that women's work in England is exhibited more fully in carefully prepared bodies of statistics than similar work in other parts of Christendom. Aside from

The King's Daughters,

with their nine years' growth and band of four hundred thousand,[1] and the W. C. T. U., the most of woman's philanthropic work in America is not unlike that of her sister in Britain.

The Order of the King's Daughters was founded by Mrs. Margaret Bottome of New York, who upon a sea-voyage was impressed with the practical value of religious sisterhoods. The idea was developed through her conversation with Dr. E. E. Hale, and the motto of the Order, and the organization by Tens, originated in his suggestion.[2]

[1] There are four hundred circles in one county in New York.

[2] Ten is the rule, yet "any number can form a circle. The only rule is to do that which can best serve the Master." Letter from the founder, October 20, 1891.

The simplicity of the organization and its ease of practical working have made it a favorite form of service, extending its usefulness to mission fields in every part of the globe. It is, in its intent, a religious body, interdenominational and loyal to Christ alone, engaged wholly in such philanthropic work as may be most conveniently done by any circle of Ten. It is a myriad-handed body given to neighborhood lovingkindnesses; it is a Society of Loving Service.

The principle is an agreement to work and to work together upon some system. Whatsoever thy hand findeth to do, do it with thy might, as the willing and obedient instrument of God. There are, for example, circles of "Home Brighteners," to free the faces of the aged from wrinkles of care, and to fill the house with sunshine. There are those who seek to raise up those who have fallen, and who minister within prison walls. Then there are numberless fruit and flower missions, the fragrant hands of wealth and beauty ministering to the sick and the children of the poor. It is the aim to beautify the earth. To be made beautiful within, to come into closer touch with God, to become a Princess worthy of the King,— this is the ideal. Instead of exquisite art and costly gems, to honor the form of the cross; the constant aim is to adorn human character, In His Name.

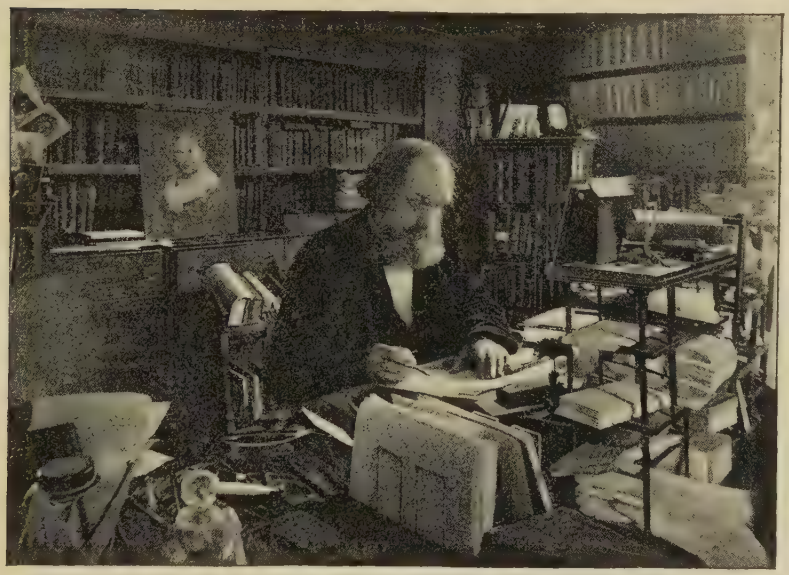
There can be no more apt illustration of the heroic spirit of an English Daughter of the King than the succor rendered by Miss Kate Marsden to the lepers of Eastern Siberia. As a member of the Red Cross Society, at fifteen, she learned the horrors of Russian leprosy, and then determined to alleviate the condition of the Siberian victims to this dire disease. Providentially called to New Zealand, and detained there for some years, she was not free until recently to undertake her perilous journey of two thousand miles horseback through the forests and bogs and snowdrifts of the Siberian wilderness. She found the lepers ostracized, in isolated huts half beneath the ground, filthy, vicious, wretched, in a half-starved condition; she ministered to them with her own hands. As a Princess of Heaven, she easily found the money in Russia and England, among the angelic women of St. Petersburg and London, and the Daughters of the King in America, with which to build a village for the lepers,— ten houses, two hospitals, workshops, a school and church,— and to employ nurses and physicians.

Ten times One.

It is not quite true that there are not other unique features of women's work in America than those alluded to, since Dr. Hale's Ten times One has been utilized in different forms of work of which women

have been the prominent promoters. We know not when the great act of life is done; it is not unlikely that the great act in the singularly useful life of Dr. Edward Everett Hale was his happy conception of the Ten times One activities, and his interpretation of Faith, Hope, and Charity in that motto of world-wide fame,

> "Look up and not down;
> Look forward and not back;
> Look out and not in;
> Lend a hand."



WHERE $10 \times 1 = 10$ ORIGINATED.

Edward Everett Hale's Study at Roxbury.
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It was related to the writer, in a recent conversation with Dr. Hale, that this motto first saw the light in 1856, the first year of his honored ministry in Boston, occurring in a course of unpublished lectures delivered at the Lowell Institute upon the Divine Order of Human Life. And the $10 \times 1 = 10$ idea came first to light in a particularly bright hour, in that quaintest of all quaint sanctums in the Roxbury parsonage. It seems, however, that the character of Harry Wadsworth was based upon the life work of one of Dr. Hale's former parishioners, Frederick William Greenleaf, of the railway work in Worcester; his faculty for helping everybody by little kindnesses leading the Doctor

to picture the multiplication of every man's little acts of personal goodwill by ten, till the whole world should be mended.

Upon the publication of this idea, clubs sprang up on every side. There were some twelve hundred organizations of Harry Wadsworth Helpers, Look up Legions, Lend a Hand Clubs, and other similar societies, enrolling forty thousand members at about the time the King's Daughters gave such an impetus to the idea of forming circles of Ten.[1]

Nothing can be more helpful to schemes of Christian Philanthropy than the idea underlying these clubs, as set forth by Dr. Hale: —

It is the aim to attempt something close at hand, which can be done with little fuss or publicity or machinery; some definite *service to the outside world* which ten or twenty people can be interested in, rather than something which requires the combination of hundreds, and elaborate organization, and it is essential to the success of the work that prominence be given to the idea of enlarging the numbers who are interested in bearing others' burdens and improving mankind.

This informal organization of altruistic workers makes a far-reaching helpfulness in the social life, and the training of a vast body of youthful philanthropists.[2]

There are, of distinctively philanthropic workers, many less notable organizations in America than those mentioned, that differ from any known to the women workers in England, but space forbids their enumeration.

The Working Girls' Clubs,

which have been so prominently brought to public notice by Miss Grace H. Dodge, of New York, and her host of co-workers,[3] have been very successfully conducted during some years in Great Britain. There are formal "clubs" open every evening for young women, — evening homes for girls, young women's help societies, factory helpers' unions, and a vast number of parochial guilds for girls. Then there

[1] This is the pledge of the Look up Legion: "We, the undersigned, wish to be manly, to be womanly, and Christian in our character; and we therefore pledge ourselves to be as far as we are able, — truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress and manner, disrespect to the old, ill-treatment of the young or unfortunate, and cruelty to animals. We will aid and support each other in carrying out this pledge and the spirit of our motto."

[2] *Vide* the detailed reports as noted in the King's Daughters' *Silver Cross*, New York; and in Dr. Hale's *Lend a Hand*, Boston.

[3] Miss Dodge reports great capacity and self-devotion on the part of working girl managers. The clubs are self-supporting. The principle of mutual aid is popular. I find thirteen clubs in Brooklyn.

THE KYOTO TRAINING SCHOOL FOR NURSES. *A.B.C.F.M.*

is a unique institution, called The Girls' Letter Guild, the members of which undertake to write once a month to one or more girls who are away from home,— by timely correspondence befriending those who are in shops or at domestic service.

M. A. B. Y. S.

The Metropolitan Association for Befriending Young Servants is doing a work quite characteristic of Christian womanhood in England; than which nothing can be more charitable. It is for the benefit of girls from thirteen to twenty, from the workhouse schools, or who are out of a situation. If girls have lost a place through inefficiency, they are put into training homes, of which there are two. If any are ill, they are sent to convalescent homes. Twelve lodging-houses are maintained, and thirty free registry offices. More than nine thousand situations have been found. If any apply, they are helped to a place, and then are kept sight of with friendly care; *each one being in charge of some lady who calls on her at her place of service.* No wonder they have good servants in England.

The Girls' Friendly Society

is one of the most notable notions in the English-speaking world, the membership being more than a quarter of a million, and more than thirty-five thousand women of the Established Church are among the active workers as associates. There is a branch society in half the parishes of England, and the enterprise extends to the continent and the colonies. There are nearly ten thousand members and associates in the G. F. S. of America, of which Miss Edson of Lowell is President.

Its motto, "Bear ye one another's burdens," stands for mutual helpfulness as well as sympathy. Each member pays a shilling a year, and the associates more. There are maintained in England two hundred and fourteen G. F. S. clubs and recreation rooms for working girls, sixty-five lodges, and nine homes of rest. In some years four thousand members are nursed in time of sickness. The management is worked by women. The departments include industrial training, wholesome literature, lodges and recreation rooms, employment registries, and there are special workers among school teachers, domestic servants, factory girls, and those who have been brought up in workhouses. The associates maintain the relation of personal friends toward the membership, there being one associate to every six or seven members. Young children are received, and each is placed under the

care of some one who is like a foster mother. A recent report mentions three thousand candidates from workhouses and orphanages. Obedience to parents, faithfulness to employers, temperance, and thrift are insisted upon in the associate training.

What is called the Woman's Help Society in England is known in Scotland as the Onward and Upward Association. When we speak of Christian philanthropic work we cannot easily think of fifty thousand native women in Turkey, India, or China, as banded together to organize hundreds of thousands of working girls and working women into onward and upward leagues for the protection of moral character and the development of womanly qualities.

2. The Bridge of Hope.

By Miss Mary H. Steer, Hon. Superintendent of the Bridge of Hope and Ratcliff Highway Refuge, London.

[Introductory Note by the Author.—There is another great movement, known to America in refuges and midnight missions, which is highly developed among the philanthropic women workers of England. It pertains to the elevation of hopeless womanhood. The *British Digest of Charities* gives three hundred and two titles to societies or institutions making a specialty of this work. Eighty-nine are maintained by the Ladies Association for the Care of Friendless Girls, organized by Miss Ellice Hopkins. There are three hundred and ninety-two shelters, refuges, and homes in the United Kingdom; the Established Church maintaining seventy-five. Wise and devout women, in a spirit of self-sacrificing love, are constantly searching along the streets, in police courts, in prisons, in lodging-houses, in workhouses, and in hospitals, to find those who could not keep their womanly standing in the jostle and struggle for existence in the great cities. "It is held that every fallen woman in London should know of a friend to whom to turn for help when desirous to lead a better life." The name of such a friend is written upon tracts and widely distributed. Mrs. Bramwell Booth of the Salvation Army is doing a great work in this line, systematically advertising friendliness to the weary and sin-laden, to be had for the asking.

It is to this kind of work that Miss Steer has devoted herself. The methods she has pursued, and certain details of experience, she has upon request related in the paper following.]

It was in 1879 that I went to Ratcliff Highway, then one of the worst parts of all the East End of London, little known except to the police, the resident clergy or city missionaries. I wished to live among these people, to help them where they stood, feeling that to accomplish any lasting practical good it was needful to get a fuller comprehension of the social atmosphere of their individual lives, so as to judge better of their weaknesses, temptations, and sins, from their own standpoint, and amid the pressure of their own daily surroundings. Without this

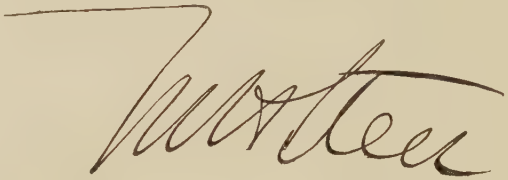
merging of our own lives into theirs, and a serious and practical study of the world in which these poor degraded ones live, we shall never make the headway we desire in saving what are called the "lapsed classes." Casual visiting among the poor is often of little avail, from lack of fundamental knowledge of their wants and capabilities.

The first step I took to get hold of the women I wanted was to go out and ask some of the girls to come and have tea with me. By degrees I prevailed. After tea we would talk on all manner of subjects, bringing in a few words of advice and simple friendliness; letting them feel that a friend, who would be a friend in need, was living among them in the desire to help their weary lives, and aid them to reach something higher. A little prayer, a little reading, were got in by degrees; and so, with patient and constant gentle pushing, this difficult pioneer work progressed.

A few workers joined me, and the poor people became slowly attached to us. I took a little house large enough to receive six young women. We have never been in debt, though often in sore straits to carry on our labor of love. The mission is supported by voluntary contributions; when forced to make an appeal, the response has been generous and hearty, the national heart is always charitable. In 1884 we took three houses for our refuge; an old public house of ill-famed notoriety, and two adjoining houses of bad repute. And there was a dancing-saloon in the rear, which we transformed into a mission hall. There were thirty-five houses of the worst repute near by. It was not a safe thoroughfare after three P.M.; before that hour most were asleep. We maintained a Night Shelter for the destitute, Rescue Work for the fallen, Preventive Work for little girls born amid the worst surroundings. In 1890–91 there were two hundred and fifty-four Rescue cases, and one hundred and seventy-six Preventive, and in the Night Shelter fifty-two hundred and one lodgings.

The Night Shelter accommodates eighteen, a steady influx of human souls coming freshly every day, always needing advice, help, and sympathy. Sickness, loss of work, and winter weather bring to destitution a large number who drift into the Shelter, not knowing where to turn. They come at all hours, and are given a bed free of charge, sleep safely and soundly till the next morning, when we hear their story, take pains to verify it, and then give what help seems urgent. It is pitiful what a little practical help will sometimes suffice to give fresh impetus and courage to a human life. A pair of scissors and a thimble give heart and hope to a despairing worker, and off she goes, cheered by kindly words and friendly wishes, and quite ready to begin again the hard struggle for life.

So many touching memories crowd upon me that I could write a book of thrilling incidents stranger than fiction. I have learned something of the temptations from which these poor women fled, and seen how in the fierce struggle of this great city many aspirations after something higher fall withered and crushed. No one among us would ever have courage to "cast the first stone," in view of the awful straits which bring so many of our sisters into sin. A lady once said to me, "Call them knocked-down women if you will, but not fallen."



It is gratifying to refer in this connection to the notable rescue work of the Nuns of the Good Shepherd throughout Christendom.

Akin to this topic is another phase of British philanthropic service, of which that noble woman whose fame ought to ring around the world, Mrs. Meredith, is the representative. As a volunteer unpaid prison visitor, she has organized a great work, personally visiting every individual in many a prison house, even the incorrigible in the dark, familiarizing herself with the haunts of crime in London and the larger cities, winning the respect of thief gangs, and establishing prison gate missions to receive the outcomers. A thousand women in a year, fresh from the prisons, are furnished with laundry work, and the children of female convicts are housed and cared for. All this is paid for by the earnings of the nurses that go out, and by the gifts of well-to-do women workers who give outright what is needed. Little girls, whose fathers are in prison, are cared for in village homes named for the Princess May.

This heaven-sent charity is but part of the great-hearted planning of English matrons to befriend those who go astray, particularly young women. For some years, in Birmingham, not far from the size of Boston, a number of ladies have been appointed by the magistrates to visit the prisons every morning to converse with women and girls, and to learn their story before trial. These ladies go into court with the accused, and urge any extenuating circumstances, and if it be a first offense the girls are often given over to the ladies to be placed in training homes.[1]

[1] This special service is much like the Police Court Mission of the C. E. T. S., alluded to on an earlier page.

3. The Mothers' Union, and the Care of Neglected Childhood.

No one can read the story of woman's philanthropic work in England without being impressed with the wealth of affection which is bestowed upon objects often thought of as unworthy. The mother instinct is uppermost in dealing with the neglected, the unfortunate, and even the unreclaimable. This spirit is nurtured in an institution for which we have no match in America,—

The Mothers' Union.

If our churches paid as much attention to this as the Church of England, we should have a great National Society, with two hundred and fifty thousand mothers banded together in a persistent united effort to raise the tone of the home, to train their children in the way of righteousness, and a settled determination to shelter them from evil of every sort. The Ten Commandments, which are so honored in the service of the English Church, are in the interests of the home life. There is hardly a parish in which a Mothers' Meeting is not held. It is one of the most valuable agencies for good in the land. It is an institution thoroughly organized, with a purpose to be carried out. Principally it is for prayer, and for mutual helpfulness in domestic training. Yet political, educational, and social projects are modified in some wholesome fashion by the public sentiment of the united mothers of England.

The Nonconformist churches are well represented in branches of the Mothers' Union, yet the efficiency of the institution is due to its intimate relation to the Established Church, nor is it likely that it would exist without it. This is demonstrated or rendered strongly probable by the American efforts in this line. It is not true that the mothers of the United States do not co-operate together, but they do it, if at all, in more or less of a haphazard method, some through this organization, and some through that,— there is no society representing one or two hundred thousand homes that even distantly approaches in dignity and positive power the British Mothers' Union.[1] Anything in England worth doing, which can be so organized as to avail itself of the ecclesiastical machinery of the Church, is a success from the start.

[1] Among the good things in our American Cambridge there is a Mothers' Union, and a Cantabrigia Club, — an organization of women that covers the whole city, devoted to the promotion of intellectual and moral and civic reform.

The Church of England has another Society of which we know little, —the Parents' National Educational Union,—to distribute information as to the physical, mental, moral, and religious education of children. The shining success of the Maideld Lectures, upon the Bringing up of Children, illustrates the practical turn of the serious British mind. The fascinating spinster orator knows, and tells, and the public is grateful. The humor of the situation would kill the course at sight in America.

The relation of this maternal movement to philanthropy is apparent at every turn. The mothers of England take kindly to the care of the neglected and the suffering, where child life is involved.

"The true woman's heart," says Miss Stretton, "knows nothing of sect when a child is put into her arms." The philanthropic work is largely interdenominational. There are a hundred and twenty-four houses for orphans and the training of fatherless children in London, besides many others that are sustained by private charity. Then there is Mrs. Hilton, the blessed Quaker woman, who cradled the babes of "idle mothers, drunken mothers, widowed mothers who were compelled to lock them up all day without food or fire, whilst they went out earning their bread and a roof to shelter them."[1] This form of charity she learned of the Roman Catholic saints of to-day, who care for the babes of the hopeless poor in Brussels and Paris. Now every great town in England and in America has established a day nursery and public cradle.

The great work of Mr. Charles Loring Brace, in New York, in finding homes for city waifs, has been carried to a high degree of success in England. Miss Macpherson in East London has transplanted about six thousand children within a score of years, the most of them finding homes in Canada.

The Baroness Burdett-Coutts has made a distinguished success in establishing a "Flower Girls' Brigade," who, in the winter, make artificial flowers. Of some eight hundred girls picked up off the streets, who have learned this trade, nineteen out of twenty are doing well.

One form of woman's charity in London is that of establishing shoe clubs for the soles of the poor.

The Children's Country Holiday, which is so popular a charity in America, has achieved for itself eminent rank in England; titled ladies, the foremost in the land, have opened their own homes or built homes for the children of the poor to visit,— several thousands of sickly children having two weeks in the country.

[1] Miss Hesba Stretton.

The Society for the Prevention of Cruelty to Animals was the gift of England to America; that to prevent Cruelty to Children the gift of America to England.[1] The protection of child life is made a specialty in most large communities in America, Children's Aid Societies being very numerous throughout the country,— the great Society in New York being the foremost.[2]

4. The Ministering Children's League.

By The Rt. Honorable the Countess of Meath.

The Society was started in our house in London ten years ago, and its success has been greater than was expected.

It has spread to nearly all English-speaking lands,— to the United States, Canada, India, South Africa, the Australian Colonies, and New Zealand. A lady has lately started nineteen new branches in this latter colony, and nowhere has the League been more appreciated than in Australia.

I have lately helped to start the Society among Italian children. In Malta it is also likely to be taken up. The card of membership, with its rule and prayer, has been translated into many languages, and we have little ones of various races, such as little Kaffirs, and the children of Hindustan. An adaptation of the League has been introduced among non-Christians in Cairo to help the children of Jews and Mohammedans to be more kindly in their actions.

The operation of the League is confined to no particular class, for high and low, rich and poor, old and young can belong to it. The children are members, their elders associates; the older members can remain in the Society, having a special card.

The Ministering Children's League has been called the Practical Christianity Society, and that is its aim. In the British Isles, last year, the sum of two thousand pounds was raised for charity, and a coffee house for working people, and two homes for destitute children, have been started by the Society, and a third home is to be opened this year.

[1] A dying woman in New York began the work, since she could not peaceably die for the annoyance of a child suffering from cruel hands. Mr. Agnew of Liverpool introduced the society to England.

[2] Mr. Charles Loring Brace was the first in America, who gave his life, forty years of it, to practical work in solving social problems; the first to agitate the question of lodging-houses, industrial schools, and the furnishing of city work or country homes for neglected children. He was a scholarly man, who laid aside all earthly ambition to benefit 75,000 youth through the Children's Aid Society. *Vide Biography.* Edited by his daughter. Scribner & Sons, New York.

The members in the United States have also raised considerable sums of money. One branch of the Society erected a chapel for the Red Indians in South Dakota.

In Canada a hospital for children owes its origin to the Ministering Children's League. It is expected that an Australian institution for children will, erelong, be established. Hitherto, much money in India has gone for sending away delicate people to the hills in summer time. The object of our Society is not, however, so much to get together money for charity, as to get the children accustomed to help others in their early days, so that they may become ministering men and women.

M. C. L. Notes by the Author.

It is, indeed, the sole aim of this beautiful society to mould the character of childhood according to the Spirit of Christ, by forming early habits of self-denial for the sake of others; teaching children "to follow Christ, to work for His poor and His little ones in the spirit of love and sacrifice." There are now nearly fifty thousand children who pray every day: —

"Loving Father, make me like Thy Holy Child Jesus; a ministering child,— loving, kind, and useful to others. Teach me to feel for those who suffer; and may I be ready to do what I can to help all who are in need. For Jesus' sake. Amen."

It is only seven years since forty children pledged themselves to take this motto, which Lady Meath suggested,— "No day without a deed to crown it." And now there are eight hundred branches, sixteen score of them in the United States, with ten thousand members.[1]

The gifted founder has a singular aptitude in preparing the League literature; a talent at good writing, such as Martin Luther had, when Calvin said,— "This writing has hands and feet." It is childhood literature thoroughly alive. Even the boys, so warm-hearted and generous, are easily persuaded to undertake at least one of eighteen different things that boys can definitely do to make the world better.

The seeds of M. C. L. kindness are being sown even upon the hills of Galilee and Judea, made holy by the feet of the Christ-child.

"Mercy," quoth Gladstone, "is an art." Blessed are they who learn it.

"Are they not all Ministering Spirits?"

They are; since, first of all, they learned to minister.

[1] Mrs. Benedict, 54 Leffert's Place, New York, is the American Secretary.

5. The Statistics, and Certain Illustrations of Woman's Mission.

Woman's Mission, as prepared by the Baroness Burdett-Coutts for the Chicago Exposition, and published in London, 1893, is a remarkably well-made book; a handsome royal octavo volume of nearly five hundred pages, devoted to the details of woman's work in England. In preparing it, out of some thousands of societies, 1164 were selected as most likely to respond to inquiries; for example,— 362 societies in aid of children, 102 in aid of girlhood, 130 for the friendless, 200 to aid womanhood, and 62 orders of sisterhoods, or deaconess houses.[1]

Satisfactory returns were received from only 390. Two hundred and ninety of those reported 84,129 voluntary workers, and 4814 paid assistants. Three hundred and sixty-three reported 2,546,984 persons as benefited in one year. One hundred and eighty-seven reported the number benefited since the organization of the societies,— 19,046,967. Eighty-one societies reported their expenses, since foundation, at between ten and eleven million dollars.[2]

Fifty-three societies are reported in aid of various forms of what the Church of England calls Home Missions work, which "includes visiting the poor, nursing the sick, establishing dispensaries, convalescent homes, cottage hospitals, homes of rest, schools, orphanages, industrial

[1] Aside from the highly creditable beginnings made by the women of the Methodist Episcopal Church, we are, in America, relatively poor in these orderly forms of womanly self-devotement to philanthropic and religious service.

There are in Germany fifty houses of deaconesses, comprising ten thousand ministering women, all trained to do nursing, and to be useful in various forms of parochial or educational service. I have a report of the Moravian Deaconess House at Emmaus; their workers are in the Himalayas, in Syria, and in Central America.

I confess to a certain sense of intellectual confusion, as though I were saying the right thing in the wrong place, if I free my mind, at this point, on the subject of deaconesses. Let me ask, then, the favored "four hundreds" in our great cities, what we have in America to match the divine deeds of The Mildmay Association of Women Workers in London,— fourteen hundred deaconesses, *without vows*, who give their entire time to work among the poor. They sustain twelve principal missions. There are nearly a score of special forms of service, one being a daily distribution of two or three hundred bouquets, which are marked each with a Scripture text and sent to the hospitals. It is a far-reaching philanthropy. The Association maintains at Jaffa a medical mission with more than a thousand patients a month. Nor is this Association a beggar at the doors of British benevolence. It is itself British benevolence personified, a personal ministration of God's money in the hands of its members. Women of wealth, or at least of ample means, join this Association to bless the poor, instead of squandering money in fashionable follies, and it is a holy fashion among well-bred people to give them all the money they need without being asked for it.

[2] Report of Miss Louisa M. Hubbard, *Woman's Mission*, p. 361.

homes, nurseries, penitentiaries, refuges, night shelters, laundries, work rooms, class work, cheap dinners and teas in time of distress, besides mission work and ordinary parochial duties."[1]

There are fifty-two societies for women's philanthropic work in Ireland, and forty-three reported from India and the British Colonies.

It is impossible, among so many, to specify farther in this paper, save to call attention to certain illustrations.

A GROUP OF BLIND WOMEN

In the Deaconess' Home for Homeless Women in Lucknow. They are all Christians, and are being taught to read by the use of their fingers. — SULLIVAN.

Miss Agnes E. Weston

began twenty-five years ago to write personal letters to seamen. Last year there were ten thousand personal letters in reply to those who wrote to her, in the Royal Navy and Merchant service. Last year she sent out more than half a million printed letters, to every American war-ship as well as British. No other woman in the world has done so much as she to befriend men before the mast; her influence making itself felt upon land as well, in establishing temperance homes for sailors.[2]

[1] Mrs. Boyd Carpenter, *Woman's Mission*, p. 118.

[2] It would be so easy to write at great length the romantic story of Miss Weston and the blue jackets, that it is difficult for the Author to refrain from doing it.

It is missing much if one misses the admirable story of woman's philanthropic work in

Ireland.

Upon no part of the globe has there been manifested more good wit in the service of the poor. Take Mrs. Morrogh Bernard, Superior of the convent at Ballaghaderin. Finding herself surrounded by hopeless and helpless poor, she went out and hunted up a mill stream a few miles away, then resigned her position, studied up the woolen mill business, established a mill, and gave work to her neighbors. Then, too, take the case of Mrs. Rogers, an Englishwoman, who, by the help of Father Kelly, made starving Carrick in wild Ireland into a new town, with plenty to eat, by introducing into it hand knitting for the London market.[1]

Miss Nightingale,

in her heroic philanthropic service, has been a providential instrument in opening up suitable work for women at professional nursing; or rather, through the inspiration of her example, and through the Training Institution established on her return from the Crimea, an impetus was given which has gone far toward making a trained nurse as much a necessity as an educated physician.

[1] Article by the Baroness Burdett-Coutts, in *Woman's Mission*, pp. 286–293.

One would hardly know where to begin or when to leave off in culling reports, to list the ladies' benevolent work on Irish soil. Much of it is to help those who help themselves. There are dairy and agricultural schools, and gardening societies, for the peasantry. Classes are formed for giving varied instruction; there are regular industrial schools; basket work and wood carving are taught.

Then there are village industries under philanthropic management. The Sisters of Mercy open weaving establishments. There are lace-making convents that employ young women of large districts.

In cottage industry, hand looms are introduced, and ladies of slender means are put in the way of earning, by societies to furnish work. The Sisters of St. Louis teach dressmaking. The Sisters of Mercy and Charity give instruction in hand sewing, and in hand embroidery.

There are associations for training and employing women for domestic service; and societies to train nurses. There are children's charities; hospitals are frequent, — and there is one "Bird's Nest," where two hundred neglected girls and little boys are gathered. Sisters of the Holy Faith have rescued 2108 orphans of the poorest of the poor. Charity Sisters are eyes for the blind. Penny dinners are prepared for winter weather. There is a sanitary association to help poor women keep their houses clean. About every church or convent are gathered the children of Mary; with certain club appliances of library use, and mutual help, for working girls.

Then, too, there are the blessed Little Sisters of the Poor, who maintain homes for the aged, begging for them from door to door. And by expert cookery they prepare dainty meals; and then, for their own food, the cooks live on the crumbs that fall from the tables of their venerable wards.

CHRIST THE CONSOLER.—ZIMMERMANN.

There are already one-fourth as many trained nurses in England as there are physicians in the United States, where there are more in proportion than in any other country in the world, and a movement is now under way to give Rural England the benefit of their skill. The Established Church has a widely distributed staff of nearly a thousand trained women who care for the sick poor without charge; three institutions out of twenty-eight reported, each, some four thousand free visits to the poor.

Friedenheim,

or Home of Peace for the Dying. This is one of the most beautiful of the charities, established by the philanthropy of the women of England. It provides for the closing days of the poor for whom there is no cure. An airy house, with lofty sunny rooms and wide halls, all well-furnished and homelike, with a beautiful and secluded garden,—this is the Friedenheim of London, where there is loving ministration, a home of peace suggestive of the All Father's love and the rest prepared for the people of God.

There is a similar house in Dublin, maintained by Sisters of Charity, to which the poor contribute their mites, and to which the wealthy, dying, leave their gifts.

There are three thousand workers in England and Scotland engaged in Roman Catholic

Sisterhoods.

By the most recent statistics obtainable there are as many in the United States. The energizing and directing of these philanthropic societies develop an executive ability in every way worthy of the Church.

The National Union of Women Workers.

The Englishwoman has arrived at the dignity of a Year Book. The philanthropic movements, which are officially described as "thousands of societies and associations existing for women or carried on by women," are so united that their various objects, and the names and addresses of their executives, are easily found. It will be a long step toward the millennium when this comes to be true of America. The local unions of workers throughout the United Kingdom have a central Bureau in London.[1] Then there are annual conferences of the district unions, which are great powers in manufacturing public sentiment. The Duchess of Bedford is at the head of the Central Council of Conferences. The Liverpool, Birmingham, Sheffield, Aberdeen, and Glasgow Unions of Women Workers are very influential, agitating needed reforms at their quarterly meetings.

[1] The Bureau of the National Union of Women Workers, Lower Belgrave Street, London. Miss Emily Janes is the Hon. Org. Sec.; to whom is due no small praise for her remarkable service.

6. A Comparison between English and American Charities. — The Influence of the Church of England. — Fashion in Philanthropy. — Two Millions of Women Workers.

There are several particulars in which the philanthropic women of England are more highly favored than their sisters in America. There is a larger class of refined women who can command the time and the money to engage in altruistic service than can be found among an equal population here; or, if this is not so, it may be said that their nearness to each other in their little island makes it easier for the philanthropic leaders to communicate with each other than in America. England and Wales are about the size of Florida; a little larger than Illinois, but not quite so large as New York and Vermont. Increase the inhabitants of the two latter states six to one, and we get some idea of the nearness of touch between philanthropists. All New England, New York, and Pennsylvania have about half the population of England and Wales. The women from Maine to Michigan would co-operate better if they all lived, say, in Illinois, or in New York. All Great Britain is three-fourths the size of California. If we could put ten millions of Christian women into Illinois or California, we should find them organizing charities upon a scale at present unknown in America.

It is observed, in the newer states of America, that we have collections of individuals, but do not have society. In older lands there is more community of interest. The age of society in England favors co-operation.

If it be said that we have many well-to-do people in America, it is to be added that we have more of the newly rich than in England. People, here, who have just come into the possession of ample means, have acquired wealth by close, pinching habits or by speculation, and they are not so apt to be wisely philanthropic as those whose ancestors have been relatively rich during many generations. In England, says Miss L. M. Hubbard, "it is an immemorial custom for women of wealth and leisure to devote a considerable portion of their time and substance to the benefit of their needier neighbors." This is not true of Mrs. Newly Rich, in America.

The servant girl question, too, has something to do with that sense of domestic leisure which makes it possible for a woman to engage in philanthropic work. There are more women in proportion to the

population in England than in America whose household service is well managed with a minimum of personal attention.

In the study of comparative conditions there are two other notable points of difference between the social philanthropy of England and America. One is the paramount influence of

The Church of England,

with its honored centuries of history, which is related to society and to philanthropic work in our Old Home, as a church in America would be, numbering thirty-five millions of adherents, and having the prestige of a State Church, and supported by the social leadership of the nation in the Royal Family and the nobility. We have, in our newer world, no ecclesiastical body recognized by so great a proportion of the whole people that bears any comparison to it in dignity and practical sociological usefulness.

It is impossible for us, situated as we are, to appreciate adequately the influence of the Established Church in promoting philanthropic work. We do not, at bottom, believe in the theory of a State Church, — as indeed one-half of England does not. Yet, at our remove of three thousand miles from the frictions incident to running such machinery upon an island where half the people are discontented with it, we can but be cognizant of the fact that we have in the Church of England an organization singularly fitted to serve the purposes of English philanthropy. The Nonconformist bodies are philanthropic with an unspeakable energy and push, which has given tone to British Christianity; but they are workers apart from each other, and have no such united force and simplicity of direction as the English Church.

The machinery is such that it is easily put in motion. The Bishops and the most influential Churchmen are warm-hearted toward the poor, and leaders in every conceivable form of charitable work. The revered Archbishop of Canterbury figures in more benevolent societies than the name of George Washington in America. And there are more self-devoted laymen and women workers than in any other single religious body on the Island. Even if not so many as in all others, yet they are in one body, united, compacted, easily handled, and reported by statistics in such shape that it is not difficult to get at them.

The Church, by its organic action, gives prominence to the practical side of Christianity, and is interested in all questions that affect the material life of the less favored. Its efficient workers busy themselves in helping the cooks, the laundry and dairy women of the north of England, and in providing homes for the waifs and the strays of society,

having some two thousand children on hand at any given time; in reclaiming tramps, criminals, inebriates; in rendering help to the deserving unemployed, and in furnishing a score of homes for them in advanced life; in caring for more than three thousand hopeless women picked up from the street within one year; in systematic work in preparing whatever will divert the weariness of hospital patients, and make life more bearable to the inmates of workhouses. The three great societies for women and girls are found in all the larger parishes in the kingdom.

In the twenty-five years, 1860–1884, the Church of England gave nineteen millions and ninety-one thousands of dollars to maintain nursing institutions, cottage hospitals, convalescent homes, orphanages, sisterhoods, deaconess institutes, reformatories, penitentiaries, and as gifts on Hospital Sunday.

Similar philanthropic work is conducted by the Nonconformist bodies, which are so strongly intrenched in the history of their country, connected as they have been with great providential movements which have been of definite good to the nation. Their philanthropic statistics are not, however, in shape so available as those relating to the Established Church.[1] Their devotion, their intensity of life, their practical working at the problem of the age,— what to do with the improvable and the unimprovable poor,— rally to their support a vast army of philanthropic women. And among the women workers of England there is very little heard about sectarian lines in philanthropy.

The other notable point of difference between the work in England and America that forces itself upon the student of comparative conditions is this:—

In all social movements it is of the utmost importance to have the tide of fashion set in the right direction, and in England,

The Queen,

who is the social head of the nation, and the nobility, the upper ten thousand, make it fashionable to be philanthropic. In America, the leaders of society, whether four hundred, forty, or four, are democratic, and they are widely separated territorially from each other; there is no great Church to unite them, there is no titled nobility with many generations of wealth behind them, there is no woman upon the throne of the nation for half a century, and there is no settled tide of philanthropic fashion to sweep in even Mrs. Newly Rich. The

[1] The Author has attempted to secure the information needed to make an all-round exhibit, but found it impracticable to obtain adequate reports, either in correspondence or by available published matter.

American woman of wealth is great-hearted, but her philanthropic fad may cost her little money or time. There are, in every great American city, women who consecrate their wealth to the people, and exercise great wisdom in distributing it, but there is no such union of these workers as in England, for the reasons alluded to.

England is as democratic as America. The nominal head of the nation, is in fact the leader in society, and it is much that Her Most Gracious Majesty, the Queen, has been a recognized leader in Christian and philanthropic endeavor during fifty years. And, whatever may be said in regard to the

Nobility

as a class, the traditions of every noble house in England point to great liberality in dealing with the poor, and there are, among so large a number of well-educated men and women, a larger proportion of spiritually minded, devout, thoughtful philanthropists, than in any other similar aristocratic body in the world. There is never a lack of titled persons, well known throughout the kingdom, to take the initiative in any new philanthropy that is endorsed by the Established Church. The effect of this is immense with people who wish to maintain good social standing.[1]

In recalling the small area we have to do with, it is as if we had the wealthy families of America all living in New York State and Vermont, with a concentrated population less than half that of the American Union, and then in this small district we are to suppose that during the Victorian era there had been a strong turning of the leaders of society, of the old families, of the very wealthy, and of the religious leaders toward practical humanitarian work. Under such changed conditions we should find the wealthy men and the wise women of our land making a philanthropic exhibit worthy of America.[2]

It certainly strikes the imagination of a relatively new people that the castles and halls of England still maintain hospitable rites that have never been omitted since the feudal ages. By force of hoary centuries of custom the hungry are fed, the ragged are clothed, and the sick

[1] The Anglican clergy as a class do not take readily to startling movements in philanthropy, even if radically sound; and it would be a great mistake to imagine the wealth and the fashion of England as interested in plans that they fancy are not in good form. Even those who are personally eccentric by other standards than their own, may have a distaste for anything erratic in charity. They want to know that it is the regular and proper thing to do, and, once knowing that, they prove generous donors.

[2] There are, however, certain philanthropies in which our English kinsfolk are distanced by far, — notably in educational gifts, alluded to without a detailed exhibit on a previous page.

neighbors are nursed. This universally recognized obligation goes far to create a basis for a generous philanthropic service in accordance with modern scientific methods.

In illustration of the present point it may be said that Lady Wolverton is at the head of a Needlework Guild, in which seven thousand women, mostly of the upper classes, agree together to make garments for the needy. The Girls' Friendly Society is officered by a score or more of noble ladies, and by six bishops, and it is under the patronage of the Queen and the Heir to the throne.

A contrast curious in our eyes is noticed in respect to what are known in Scotland and America as

Boys' Brigades.

Brother Deming in New York gets on very well with a few doctors of divinity and a stray visit from General Howard. When, however, the Church of England gets to the work of establishing "The Church Lads' Brigade," His Royal Highness, the Duke of Connaught, is the President; the Chairman of the Executive Committee is General Lord Chelmsford, G.C.B., and the clerical Vice-Presidents comprise four archbishops, twenty-five lord bishops, one plain bishop, the chaplain of the fleet, the chaplain general to the forces, and two canons. The lay Vice-Presidents include one earl, one general viscount, two general lords, two major-general lords, two M.P. knights, one general knight, one major-general knight, one field-marshal knight, two plain major-generals, and the vice-chairman of the house of laymen. Then there is a Brigade Secretary who does the work, and who does not apparently get on better than Brother Deming and his humble coadjutors with the Lunar Fardels.

Then, too, there are "Homes for Little Boys" to be provided for, five hundred homeless or orphan children from all parts of the United Kingdom. The patrons are the Prince and Princess of Wales, and the Earl of Aberdeen is the President. One duke, one marquis, three earls, four lords, and General Viscount Wolseley are among the Vice-Presidents. Among those who have presided at the annual meetings, or who have advocated the claim of this charity, we find three successive archbishops of Canterbury, four lord bishops, six deans, two archdeacons, and four canons. Those five hundred orphans are morally bound to be respectable, and no respectable Englishman will refuse to aid in their maintenance.

The late Earl of Shaftesbury was one of the hardest working men in England during sixty-five years of unremitting toil for the benefit of factory laborers, and for the residents of the slums of London. He

refused public office and devoted himself to the poor. He gave away his income so closely that he kept himself poor. The shoeblacks crowded around the doors of Westminster Abbey when he died, and stood in the rain bemoaning their loss.

The Baroness Burdett-Coutts found herself at twenty-three the richest woman in England. She gave three-quarters of a million dollars to found three missionary bishoprics, and half a million to build the Church of St. Stephen, established a model farm for the industrial education of the Dyaks of Sarawak, gave a hundred and fifty thousand dollars to care for Turkish refugees, and developed an industry by which they could earn their own bread, visited the foulest parts of London with Dickens, and bought up no small area of filthy homes and erected model dwellings for the poor; her private home and grounds she opened to thousands of poor children; she created industries for the families of Spitalfields when they were out of work, and gave fishing-vessels to starving villagers on the Irish coast. During almost threescore years she has been clothing the poorest of poor boys and fitting them out for the Royal Navy, and clothing young women for their entrance to industrial homes; and to-day she is the President of the Destitute Children's Dinner Society, which has sixty-four dining-rooms, and furnishes some three hundred and forty thousand half-penny hot dinners to needy school children.

It would be easy to name American noblemen who give away humanitarian money by the million, like George Peabody, and others but recently living, and still others with us to-day who with large wealth do nothing else than wisely disburse it. The present point is, however, the influence of noble and Churchly example upon the national philanthropy. And in regard to this, it would be fairer to say that the Church and the nobility in England represent the average English character, than to speak of them as peculiarly active in any other way than making it easy for wealthy and fashionable people to engage in sociological service. The leaders and organizers of philanthropy are individuals whose schemes commend themselves to large bodies of the Christian hosts, and to sagacious and wealthy business men.

Frances Power Cobbe testifies that "nine women out of ten of the better class in England would, if they had the choice, oftener speak of duty and religion than on any other themes." An eminent Nonconformist pastor in London, after ministering long in America, remarks, as his abiding impression concerning English society, as noted in frequent visits over sea, the "devotion" of the representative Englishman.[1] This implies no disrespect to America, the newer

[1] The Rev. Reuen Thomas, D.D., Brookline.

country in which individuality is so pronounced, and in which it is more difficult to secure a well-settled turn in the social tide. In England the worldly woman is first of all philanthropic, and then she becomes religious. Nor is this more true of those connected with the Established Church than with others. Take, for example, the Society of Friends, which is a relatively small body. It represents some of the most refined and highly cultivated homes, and they furnish some of the most competent women for various forms of humanitarian work. Even if individuals are unjust politically, through hereditary training, society at large is permeated with good-will in respect to practical benevolence.

In eighteen Christian centuries there is nothing, in the way of a broad philanthropy, so noteworthy as that of the women of England in this generation. "What is civilization?" asked Emerson: "I answer,— the power of good women." With the good women of England, as of America, life is a constant fight with somebody's hunger, nakedness, and dirt. There are, at the very lowest estimate, in the English-speaking world of to-day, in the Greater Britain, not less than a million and a half women who are locally known as the workers to be depended upon in all philanthropic movements. Including Canada and Australia, the number is greater. There are probably two millions of philanthropic women so situated in respect to their home duties that they can contend with the dirt and the hunger of the outside world, and they work at it with a will. The great standing armies of Europe are no match as to the numbers, and the women are learning the points of organization, of drill, and discipline. They are watching, and eager, and willing to work, and they will some day diminish the dirt and the hunger in great cities. Already they are, on every hand, compelling dirty officials either to "wash up," or give place to the clean.

Now in respect to the relation between comparative religion and comparative sociology, there would be a million philanthropic native women workers in the Turkish empire, if Mohammedanism were as helpful to women and to men as Christianity, and five million native Hindu women, if Brahmanism were a philanthropic match for Christianity, and six or seven million native women at work in humanitarian service in China, and three-quarters of a million in Japan, if Confucianism and Buddhism were nearly as good as Christianity, or good enough as practical schemes for human well-being. If the non-Christian religions had developed the highest powers of womanhood, as Christianity has done, travelers in Eastern Asia would tell us what fourteen millions of philanthropic women were doing in contending with dirt and nakedness and hunger in the world of the Orient.

DURHAM CATHEDRAL.

7. The Attitude and Aim of the English Church in Social and Humanitarian Movements.

Prepared upon Request of His Grace the Archbishop of Canterbury, and with his Approval, by the Rev. Harry Jones, M.A., Prebendary of St. Paul, and Chaplain in Ordinary to the Queen.

The position of the Church of England as "Established" puts it into such close relationship with secular and humanitarian movements as is probably not held by any other religious body in Christendom; for not only are its bishops empowered to vote upon all questions brought before the legislature, but clergymen are liable to serve as magistrates, and every minister of a parish is in many ways at the service of any one living within its limits who desires his counsel or assistance. The "cure of souls" is territorial, not congregational, and the rector is the "parson" or "persona" of the place in which he is, by law, expected to reside. Not only has he jurisdiction over the chancel and tower of his church, so that not even a bell rope may be touched without his leave, but he either holds a farm (which he sometimes cultivates himself) or receives a "tithe-rent" from every owner of land in the parish. One result of this close connection of his with the social and financial economy of the district, combined with the claim upon his services by every parishioner, whether a worshiper in the church or not, has been the recognition of his office as, in several ways, that of a leader of the people in the place where he lives.

A conspicuous fruit of this is seen in the fact that when a feeble appetite for elementary education began to be felt in the land, it was not the squire, nor the unattached philanthropist, nor the legislature, but the "Parson" who met it, and first established National Schools throughout the country. He gave or begged money for the erection of the necessary buildings, appointed teachers, regulated the instruction to be given, and formed committees for the support and conduct of the whole business till the interest of the government was aroused, and "grants" began to be received in aid of the good cause from imperial revenue. Now, indeed, a Board School system has been created, applicable to the whole country, which has in many cases superseded the original parsonic institutions, but it was the parson who began the educational movement which has such leading influence in determining the intelligent progress of the people. It is practically he who has opened numberless doors for the entrance of further humanitarian and elevating influences, since it is "education" which puts the key of advance into the popular hand, and provides channels for disseminating all other proposals and projects designed to benefit the people at large. Beside this, the parson has mainly been the founder of countless minor local institutions and societies which have tended to promote thrift and comfort among his fellow-parishioners, as well as to furnish them with a measure of wholesome recreation. Much of this good work has now been realized and forwarded by others, and some features of it are almost obsolete in the face of larger and co-operative movements. Still it was the parson chiefly who created clothing and other local benefit societies, promoted savings banks, set up cricket clubs, arranged for village concerts, and put forth many twigs of socially beneficial influence now grown into branches of popular estimation.

And though much of this nature, which had a small clerical origin, has come under wider supervision, it is the clergyman who is still prominent in the furtherance of many humanitarian works. Take, as an illustration of this, a society formed for the purpose of nursing the sick poor in that typical region, the East of London. It covers a wide ground, recognizes no distinction between churchman and nonconformist, or Christian and Jew (since a sore leg entertains no religious opinions), has a parson for chairman, and, by permission, meets to transact business in the Chapter House of St. Paul's Cathedral. Many more or less similar instances might be mentioned showing how the Church is allied to, or leads in, works of mercy which have no mere local aim (not that this should be underrated), but operate over the whole country, and are unaffected by religious differences. Take a

wider scope. Glance at the quickened pulse now felt in the veins of the million and heated by much latent questionable fire. What prominent Christian efforts have been made to give it a lawful and righteous tone? Was not Charles Kingsley the writer of *Alton Locke?* Is not F. D. Maurice felt to have been chief among those who gave birth to the words "Christian Socialism"? That is a legitimate illustration of the way in which the English Church has contributed to the list of leaders in the great movements of mankind. And, to the present day, some of the most fearless advocates of educational and social progress are found among the clergy. Did not Toynbee Hall, now a focus and fountain of intelligent sympathy between the rich and poor, the educated and ignorant, rise out of the warm heart of an East London vicar? Moreover, half a century ago the fellows of an Oxford or Cambridge College would as soon have proposed the transference of their University to Timbuctoo, as of opening spiritual branches of it in the most poor and neglected districts of London; but now the Church is represented there by devoted mission work (involving social advance), begun and carried on from its most learned and intellectual centers. No one can say (giving all credit to every form of righteous zeal) that the Church of England lags behind in the humanitarian march. In divers respects it conspicuously leads.

Space forbids any lengthened mention of many communities, including, *e.g.*, the "Church and Stage Guild," which indicate the prevailing growth of clerical vitality and that aggressive desire to have a hand in bettering human life outside the borders of conventional religious procedure which marks the (especially Junior) English Church. Nor need we more than a reference to its great Foreign Missionary Societies, the origin and records of which are publicly accessible to any reader of their reports. But possibly some acquainted with the broad features of the Anglican Church's history and present condition hardly realize the active leading part it fills in the promotion of beneficent "secular" work, and the generous interpretation it gives to "philanthropy." Though long grown, and rooted in the distant past, it would seem as if its latest branches were thrusting themselves forth with such a reserve and promise of sap as could hardly be expected of an old tree. The younger clergy, indeed, are mostly so full of progressive zeal that the writer of these lines came across a remark the other day to the effect that a simple-minded rector was hardly able to find an assistant curate who was not a Socialist.

Harry Jones

PART FIFTH.

1. The Christian Element in Humanitarian Activities.

The Christian Church is indeed much at fault for not doing more and better humanitarian service; yet, if any one is disposed to find fault, it is well to remember that the Church does all that is done at all, or substantially so. In conversation with Bishop Potter upon this matter,[1] it was affirmed, by Episcopal authority, that to accuse the Church of peculiar fault when compared with those not in the Church, is not only false, but its untruthfulness is to be stated bluntly, and that "the Church does all that is done by anybody."

In the expressed desire "to get at the facts, and to give due credit to the sceptical element in the community for the work they do to help out practically the most needy people," it was asked of Hon. Chauncey M. Depew, with his wide knowledge of men and affairs, "whether in the range of personal acquaintance" he knew of "any pronounced unbeliever in Christianity who is actively engaged in humanitarian work, or any set of infidels, agnostics, etc., who are by system, in money and in personal service, engaged in the sociological work usually carried on in densely settled communities."

He wrote in reply;[2] "While I am personally acquainted with most of the active workers in humanitarian and benevolent work (in the metropolis), I do not know one who is a pronounced unbeliever in Christianity, nor do I know, nor have I ever heard of, any coterie of infidels or agnostics who are active personally or are liberal with money in humanitarian work. All the people who give their mind and time or means, as far as I know, if not members of Christian churches, are at least attendants upon them and believers in their faith."

To substantially the same question, Count Andreas von Bernstoff of Berlin, replied:[3]—

"It is quite true here that all true humanitarian work is done by Christian people; infidels do nothing."

The revered Alexander McLaren, of Manchester, so well known to American readers, writes:[4] "I know of no statistics available, but it may be stated in general terms that by far the largest part of what is done for the very poor is done by Christian people, either acting through their respective churches or in undenominational organiza-

[1] New York, March 14, 1894.
[2] Letter, July 12, 1894.
[3] Letter of June 13, 1894.
[4] Letter of February 5, 1895.

tions. I do not think that there is any important Baptist congregation in England which has not some mission hall or similar agency attached to it which is a center of philanthropic activity in other than purely religious directions. If I may take Manchester as a specimen, we have in this city a large number of societies, such as mill girls' institutes, lads' clubs, ragged schools, and the like, which are almost exclusively worked by members of Christian communities. We have also several great organizations supported entirely by the churches, in which, round a center of distinctly evangelistic work, are grouped agencies for sheltering the homeless, rescue homes for girls, registries of unemployed, food distribution, and many other forms of work. Besides these there are the mission halls alluded to, worked mostly in connection with some congregation, yet often by individual Christians, who devote a large amount of time to them, and have a network of philanthropic plans in operation. If the contributions of the churches to 'the service of man,' in these and other ways, were withdrawn, a very miserable residue would remain. We have a little active philanthropy which is dissociated from, and sometimes antagonistic to, Christianity; but for the most part the work is done by Christians, whoever does the talking."

Mrs. Samuel A. Barnett, who has worked with her husband, the Superintendent of Toynbee Hall, for fifteen years in East London, says[1] that most of the religious work among the poor of London is done by people who have definitely and sharply outlined religious beliefs.

Contrariwise, the Author is acquainted with very earnest and successful humanitarian workers who do not receive Christianity as it is commonly held; and he is informed by highly esteemed correspondents, so situated as to know, that some of the best workers in dense communities in the West are of those who hold aloof from the churches, and that they work the more readily for secular schemes of social improvement, since they are shut out from the ordinary religious affinities.[2]

The truth, however, is undeniable, that unbelief in Christendom is not organized for benevolent work, and if there are individual philanthropists, whose attitude toward Christianity is that of President Hill's friend toward the cosmic ether,[3] they are exceptions to a general rule. There is no fact more thoroughly established than that

[1] *Practicable Socialism*, p. 50. London, 1888.

[2] Valuable testimony to this effect is given in personal letters from Professor Graham Taylor, and from Ellen Gates Starr of the Hull House, Chicago.

[3] His mind, said the President, was so constituted that he could not give the hypothesis the least credit.

the sociological work of this age, and of the ages, is, for the most part, the work of the Christian Church.

Indeed, the avowedly sceptical element is so infinitesimal in the religious census of the nation that it cannot be looked for that it should be an appreciable factor in the charitable work of the period. While, therefore, every friend of the race is grateful for the stalwart humanitarian work of Voltaire and Paine, and for the noble service for popular freedom wrought by the free thinkers of America, who attacked great wrongs which were sometimes defended by ecclesiastics, and for the sociological helpfulness of any who are not now in accord with the popular theology, yet it is, on the whole, true that WHATEVER HAS BEEN DONE, AND IS BEING DONE, IS THE WORK OF CHRIST, OF ORGANIZED CHRISTIANITY, OF CHRISTIAN CIVILIZATION.

2. The Progress of Christianity as an Inward Power.

By George P. Fisher, D.D., LL.D., Professor in Yale University.

There are many who are accustomed to judge of the progress of Christianity by the test of statistics. The criterion is a count of heads. How many millions profess the Christian Faith? What is the relative portion of Christians in the world's population in comparison with the ratio at some date in the past? Over how large an area of the earth's surface, once possessed by heathenism, are Christian institutions now established, or missions planted? These are legitimate inquiries. But it is not to be forgotten that there is another meaning to be applied to the term "progress of the Gospel." Besides the parable of the mustard seed there is the parable of the leaven. There is an inward as well as an outward spread of the Christian religion. There is possibly a vast gain which is more intangible in its nature. It is to this advance that I would now very briefly, and only by way of illustration, direct attention.

The law of Christianity is the law of love. The law of love, as far as mankind are the objects of love, is the ethical side of the Gospel. It is the spirit of humanity in the large sense of the word. It is the spirit of philanthropy, which seeks to lighten the burdens of the race, to put an end to injustice and cruelty, to elevate and sweeten human life here on earth.

Now one must be a hopeless pessimist who does not see that, even in his own lifetime, if he has reached middle age, — much more if he looks back for a century or more, — there has been a mighty

advance in the practical power of this Christian principle. Let it be granted that, here and there, we seem to find a retrograde movement. There are new forms of oppression, kinds of hardship once unknown, which arise from altered circumstances — such, for example, as sunken forms of industrial activity. But are not men at once aware of such evils? Are they not vigilant to detect them, and energetic in the effort to get rid of them? This, too, must be considered.

But look at the manifestations of improvement on every side under the influence of Christianity, through the silent forces which are like those which turn the barren and frigid winter into the verdant spring. Even the poor brutes share in the beneficent change. You may see in Broadway a cart stopped by an officer, and the driver forced to loosen the check-rein of his horse. Who would have even thought of such an interference half a century ago? The law against muzzling the toiling ox, reinforced as that law is by the genius of the religion of Christ, is perceived and carried out.

By way of objection to the views of progress which we are taking, we are pointed to the continuance of destructive wars. But what are wars, notwithstanding their horrors, compared with what they were in the days when prisoners were slain or reduced to slavery, or when, as was the case at no remote time, garrisons who held out too long, as was thought by the victor, might be put to the sword, and territories ravaged with an unsparing barbarity? Not until somewhere about the middle of the present century did the number of horned cattle in Germany come to be equal to what it was at the beginning of the Thirty Years' War, when people in large numbers, living on fertile lands, perished by famine. Think of the protection to non-combatants under public law now, of the exemption of the wounded and their physicians from capture, of the ambulance system, of Florence Nightingale! When we reflect on the organization of modern hospitals, and think of the past,— remember, for instance, the way in which lunatics were treated, — the recollection is almost sickening. The same impression is made by the remembrance of what prisons were before the labors of John Howard, Elizabeth Fry, and others delivered them from being habitations of cruelty, and nurseries both of disease and vice. Not later than the last century the slave-trade was as lawful as any other branch of commerce. Christian men sent out their vessels to Africa for cargoes of negroes, who were seized in wars undertaken on purpose for their capture. It was long before the horrors of the middle passage availed to arouse the conscience of Christian people. The Constitution of the United States provided that the slave-trade should not be prohibited by law prior to 1808. The growing sense of the iniquitous

character of this occupation, and of the moral evil of slavery itself, has shown its strength in a practical way. What is called "the genius of emancipation" is nothing different from "the genius of Christianity." If there were space, I might dwell on the international philanthropy which has come to be a spirit so much above anything of the kind in the past as to be something almost new. Not only a famine in Ireland, but a famine in Persia, or in China, draws out contributions of provisions and money from America.

The foregoing remarks may serve as hints to suggest how much greater is the power and how ramified is the operation of the Christian law of love. To revert again to the resemblance of its effect to the gradual coming of spring,— it is not in any single instance of change alone that the transformation consists. We may notice the songs of the birds, or the opening of the leaves, but these are only parts and symptoms of the silent, pervasive revolution that is going forward through all nature. And over all there is a milder atmosphere and there is a brighter sunlight. It is so with the all-conquering agency of the Christian religion in its work of renovating humanity by developing and quickening and guiding all its better instincts. The kingdom of God, Christ said, is "within you," or in the midst of you. It is something present as well as future. It is an invisible presence of the control of love.

BOOK VII.

TRIUMPH OF CHRISTIANITY IN ITS SELF-PROPAGATING FORCE AS THE KINGDOM OF GOD.

HOUSE BOAT, NORTH CHINA. KINGMAN.

BOOK VII.

CHRISTIANITY IN ITS SELF-PROPAGATING POWER AS THE KINGDOM OF GOD.

PART FIRST. — BEGINNING AT JERUSALEM.

I. What the Church is for.

IT is not only true that the philanthropy of Christendom is at bottom religious, but the Christian religion is in its very nature philanthropic; it being nothing different from the divine plan for propagating the Law of Love, — supreme love to God, and perfect love to man. The Christian Church is nothing if not the instrument of the Divine Energy for effecting this. It is a self-propagating force only as it avails itself of the Beneficent Power for which alone it exists. Unless the Church is the visible expression of the Kingdom of God actively engaged in renewing society, root and branch, there is no excuse for its cumbering the earth.[1]

[1] The Kingdom of God, says Dr. Gladden, is the entire social organism in its ideal perfection, and the Church is related to it as the brain to the body.

And Bishop Huntington says, that whatever else our ecclesiastical system, our notes of the Faith, our creed, our worship, our sermons, our sacraments, may yield, they are a failure, except they beget character which will be known in the market-places, in legislatures, in courts, in schools, in banks, in families, as at the altar, — that character of holiness without which no man shall see the Lord.

Nor can I forbear adding the words of Cable, the novelist, in a Scriptural exposition that I have abbreviated from *Our Day*, August, 1888. The Hebrew Church, he says, was disestablished not because she did not worship, but because she was not a working church. Christ from the first presents His Church to us as existing not mainly for the purpose of worship. The Christian Church is a body of activities, of work, of good deeds, of charities; breaking the bread to the multitude, that is its business. Christ warned His infant Church against the besetting temptation of over-emphasizing worship at the expense of work. The Kingdom of God is to be brought about by the Cross, — the principle of the Cross introduced into every Christian life as it is set forth in Christ's life; the Cross, not crosses, but that life principle of the Cross by which we sacrifice and dedicate everything to God; this principle working not only in the individual life, but in the whole life and activity of the Church.

There are, says our Saviour, only two commandments. There is no Christian obligation outside the authority, the sanctions, the logical antecedents and inferences, the co-ordinate truths, that pertain to love to God and love to men. And love is a unit, with these two objects of affection; nor is there an iota of religion in anything else. This law is adapted to perfect human society; it is good for all ages and all worlds.

The Scriptural exhibit of the divine character reveals God as the great exemplar of love to mankind. The Incarnation is the expression of this. The confession of this, which involves the machinery of propagating the idea, is the ground on which the Church builds. It appears by the Acts of the Apostles, 5 : 14 and 11 : 24, that those added to the Church are "added to the Lord"; they are the visible embodiment of the Christ idea,— as the "body of Christ" representing the Christ-life to the world.

"Go ye into all the world," is the mandate.[1] This the Church did at the beginning; this it has done in every age. Christianity is essentially a missionary religion. Its mechanism relates solely to fulfilling the two great commandments; it is missionary in its methods, to the end that it may be philanthropic,— winning all men to obedience to the divine scheme of perfect love, so making a perfect world.

2. Our American Border.

It is impracticable to rehearse with any fullness the varied forms of modern activity for the Evangelization of the World, yet certain phases suggest themselves as so characteristic of the age, that a stranger but slightly acquainted with Christianity must know about them.

Professor Bryce, in his studies of the *American Commonwealth*, instances certain grave problems that confront the philanthropist of the New World; among them, the suffrage power of recent immigrants[2] from the least civilized parts of Europe, and the position of the colored population of the South. He might have added the peril of a migrant population; a perpetual moving of the border or fringe of civilization toward the sunset, as it has been during a hundred years.

With fitting credit to the domestic hearth, to the public school, and to the newspaper press, in creating and maintaining the American spirit, there is no doubt that the gift of more than a hundred million dollars by the American churches to domestic missions has been a

[1] The Gospels are to be compared : — St. Mark 16 : 15, and St. Matthew 28 : 19, 20, with St. John 17 : 18, and 21 : 19, 20.

[2] Vol. II, p. 700. London, 1888.

principal factor in securing the harmonious working and moral assimilation of the nationalities that have come hither.[1] The resolute and restless in the Old World, and those determined to improve their fortunes in the New, have been steadily advancing to take possession of the empty area of habitable lands; and their firm alliance and loyalty to the common weal has been made certain only through the power of individual conscience, quickened by the ministrations of the Divine

THE MOUNTAIN WHITES. *A.M.A.*

Word. Within the century domestic missions have been extended over an area of three million square miles; and churches have been so multiplied that the number of people who cling together and are of one mind has been increased from a few hundred thousand to many millions, who have taken the leadership in all matters pertaining to the moral life of the nation.[2]

[1] Our oldest Home Missionary Society has two hundred and eighteen men preaching in foreign tongues, — twelve languages.

It would be easy to illustrate at great length the national benefits of the home mission work, — notably the service of the new northwestern churches in war-time, and the patriotic self-sacrifice of Whitman with its magnificent outcome.

[2] There is no better illustration of the solid and timely work of the great home mission enterprises conducted by the American churches than is found in the city of Minneapolis, — a new community; which had, in 1890, a church membership of thirty-five thousand, — with one efficient church organization to every twelve hundred inhabitants, and a church-going population of seventy thousand. Some of these churches are not surpassed in the world as to equipment for their work, for example, Plymouth Church. All this is only another way of stating the fact that the home missionary societies keep up with the westward movement of the population, building churches as fast as cities are built. The Min-

How great is this power is illustrated by the force maintained in the Home Mission field to-day by five of the leading societies,— more than ten thousand missionaries, at an expense of more than three million dollars a year.[1]

The moral amalgamating power of this majestic movement is inestimable. It is not too much to say that anarchy would have been the rule, not the exception, but for this influence steadily bearing upon the newer and the weaker portions as a formative power. Indeed, it is susceptible of easy proof that the nation would have gone to pieces long ago but for the welding force of domestic missions. If any one doubt this, let him live ten years on the border.[2]

In the race and scramble for new lands, in the contending with primeval life upon the open prairie, or amid billowing hills and rugged mountains, there has been an unceasing need of a voice out of heaven to emphasize those conventional moralities of life, and that sense of practical righteousness, without which a republic is impossible.

The magnitude of the American home mission work, and its importance,— the moral grandeur of it as a factor in transforming character and bringing in the Kingdom of God,— are illustrated in one sentence: —

Great Britain, Turkey in Europe, Switzerland, Denmark, Portugal, and Palestine could be set down in our state of Texas; the kingdoms of Norway and Sweden are of the size of our New Mexico and Arizona, with a little patch of Southern California; Japan is not so big as California; China proper could be placed inside of fourteen of our states and territories beyond the Mississippi, north of New Mexico, Arizona, and California; our Arkansas would include Belgium, Holland, and Greece; Italy is not larger than Florida and lower Louisiana; the kingdom of Spain would take within its borders no more square leagues than South Carolina, Georgia, Alabama, Mississippi, and Northern Louisiana; Germany could be placed in seven states,—

neapolis population more than trebled in thirty years, yet the ratio of church members to the total population was made a little better than the national average, through the activity of domestic missions.

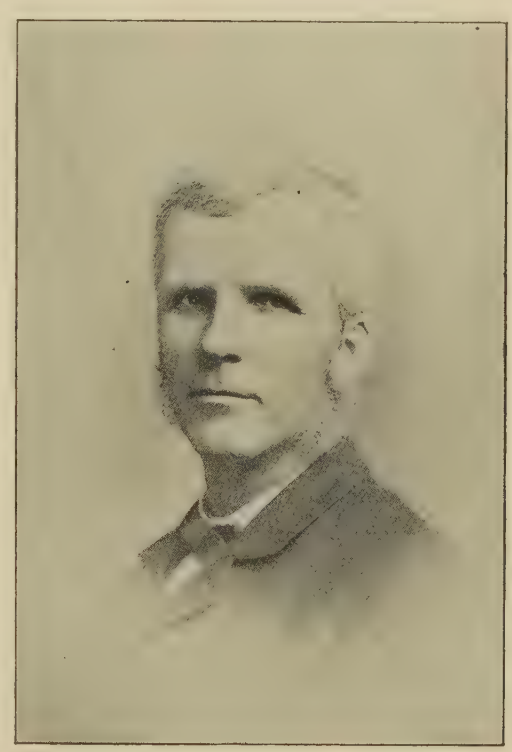
[1] Four denominations pay two and three-fourths millions. As to the gross amount, Dr. Dorchester states the sum as $72,000,000 in the sixty years, 1820–1879. The total, including the Southern work, is at present far in excess of $100,000,000. The Presbyterian gifts to home missions amount to $900,000 a year.

[2] The Author remembers a mining camp of two thousand people where fifteen murders had been committed on the Sundays of twenty weeks, and where the county attorney offered to pick out fifty loafers on the street, either of whom would kill a man for five dollars. There have been many border communities that were but outskirts of the bottomless pit. "There are better men in hell than he is," might have been said of many, as was pointedly said of an Arrapahoe County man.

Delaware, Maryland, Virginia, West Virginia, Kentucky, Tennessee, and North Carolina; nor is Austria of greater size than Illinois, Indiana, Wisconsin, and Michigan; and France could be seated in Ohio, Pennsylvania, New Jersey, New York, and New England; — the entire list of nationalities mentioned in this sentence having no greater area than the United States south of Alaska.[1]

3. Our Freedmen.

In the minds of European observers, the negro problem in America is one of the most serious that confronts us. An appalling necessity for home mission work among freedmen came suddenly upon our nation in a single half decade; a necessity difficult to provide for, even with all the resources of public school help. Of the total population in our Southern States, one-third are black.



GENERAL S. C. ARMSTRONG.

Aside from the trial of the nation's power to keep together and preserve the Union, there has been no greater test made of the vitality of our institutions than this, — the power of the Church to make harmless and helpful a body of Afro-Americans equal to one-eighth of our total population; among whom there are ominous crowds of voters, who, when called on to write their names, do it by "dictating it" to a stenographer.

[1] For this statement, I am indebted to that matchless map-maker and prince at diagram-drawing, the Rev. Josiah Strong, D.D., author of *Our Country*, which is published by the American Home Missionary Society, Bible House, New York.

P. J. LIBRARY
K. C. K.

The attempt to improve the voter has been largely along educational lines; there being now more than a million and a quarter of colored youth in the public schools. The work of the state has been most generously supplemented by the aid of the Church. Indeed, but for the help rendered by the self-devoted Christian workers from the North and the West, the sixteen Southern States, which have only one-fourth of the real and personal property of the Union, would have found it impossible to cope with the problem presented. This assistance has been rendered largely by the Christian training of colored teachers, of whom there are now some twenty-five thousand, many of them very well educated. Hampton has done admirable service in this line.

The American Missionary Association has invested fourteen millions of dollars in behalf of the freedmen and the poor whites; — sustaining five colleges, schooling twelve thousand pupils, gathering fifteen thousand into Sunday-schools, and eighty-five hundred into churches. The threat to the nation of a great body of voters, densely ignorant and prone to vice through habits engendered in servitude, has aroused our liberty-loving American Church in all its denominations, to aid the state in the work of preparing eight millions of people for citizenship; our Baptist brethren, for example, putting out three million dollars in this field, and the Methodist six. The Freedmen's Aid and Southern Education Society is schooling ten thousand pupils. Dr. Penick reports the most gratifying results of the Protestant Episcopal Church work, in staying the debasement into which the lowest of the race are falling. The Presbyterians, who have invested a million and a quarter in direct work for the freedmen, have rendered invaluable service to the illiterate whites of the South, — as well as to the Mexicans and Mormons of our Southwest. The Roman Catholics, too, are engaged in this work; nor is there in the story of the Church anything more notable than the self-devotement of Miss Drexel and her millions to the education of the freedmen and the Indians.

Thirty years ago not one in ten thousand of the freedmen could read; now the readers are one out of every four. There are twenty-five collegiate schools, with some eight thousand students. These people, too, so recently slaves, have acquired property within thirty years, to the value of more than $260,000,000. They own church buildings to the value of $23,000,000. They are "intensely human," [1] and they point with pride to the changes of recent years. The Morristown Academy has been occupying a building that was once a slave mart, — one of the teachers having been sold there, when a boy; the

[1] This is General Saxton's phrase. He is well remembered for his remarkable work for the freedmen of the Sea Islands.

TALLADEGA CLASS OF 1888. *A.M.A.*

presiding elder, too, of the district, was once put up at auction there, — in a mixed lot, one boy and one calf, — and sold to the highest bidder.

4. The Problem of the City.

In our American domestic mission service we are not only confronted by such perils as are incident to the occupation of new lands by a migrating people, and the vast danger encountered by adding to our national voting list a great multitude of freed slaves or their descendants, who were not long since barbarians from dark Africa, but there is another test of our institutions not inferior to these: it is found in the problem of dealing with the cities. One-fifth of our Northern people are foreign; and these have been gathered by industrial interests into dense communities. There were no large towns in America during a hundred and fifty years; the cities are all new. At the beginning of this century only one citizen in twenty-five was urban; now one in five. Now, of the three hundred millions who live in the world's cities that have a population exceeding fifty thousand, America has a proportionate share.

The inability of the churches to expand their local work so as to keep pace with the growth of the cities, has made it needful to organize city missionary societies in every considerable city throughout Protestant Christendom. These societies have found upon their hands a vast amount of proper humanitarian work in ministering to the physical and intellectual needs of the poor; and they have worked at it with both hands earnestly. And each of the strongest of the city churches usually employs its own missionary. The aptitude of vigorous religious organizations in dealing with the local sociological needs has been demonstrated as well in Omaha as in New York, — the West and the East alike efficient.

The secret of getting on in what these missions are for is well expressed by Mr. Waldron, the prince of missioners, — "There is nothing to take the place of personal work, the going from house to house of consecrated men and women." "Love," says Mr. Paine,[1] "love is the motive, and personal service is the method, by which tens of thousands of Christian churches are to go out in their ministry, not only by their thousands of priests ordained by the hand of man, but more effectively by their hundreds of thousands of men and women consecrated by the Spirit of God, into every haunt of wretched life."

What is needed to change the state of morals, whether in the debased quarters of Old World cities or in the Society Islands, is the introduc-

[1] *Pauperism in Great Cities*, address by Robert Treat Paine, p. 41. Boston.

tion of ideas; since the truth that good morals are based on ideas has been proved by sociological experiments on a grand scale, among different nationalities, during many generations. Mr. Moody was, therefore, right in establishing a Bible Institute as the right arm of the Chicago Evangelization Society. To introduce Bible ideas is the way to heal the wounds of the world. When we speak of philanthropy, the evangelistic forces come in, proposing, through the Power of the Highest, to make men into new creatures,— the radical way of treating the most perplexing of social problems.

It is, in Mr. Moody's phrase, the purpose of the Bible Institute[1] "to raise up men and women willing to lay their lives alongside of the laboring classes and the poor, and bring the Gospel to bear on their lives." To this end men and women are trained in the knowledge of the English Bible,— its thorough-going study, and its practical use, — and in the methods and arts of winning men to Christ, and building them up in Christian character. There is a systematic study of the different classes of people a worker is likely to meet, and minute study of how the Bible deals with these classes. The pupils study music. Much is made of the development of spiritual life, self-devotement to God, and a passion for the salvation of men.

The students need to be tough and rugged, ready to endure hardness, to go forth with untiring energy, with the baptism of the Holy Spirit upon them.

The theory of aggressive work is taught, in close connection with every-day practice, under suitable supervision. They are led to be prompt, and to go wherever work is to be done. At evening a hundred of them pray together, then go out in bands of five or six to hold evening meetings. The women aid in fifteen different missions. Five hundred and seventy-six students, coming from one hundred secular occupations, and from thirty-five religious denominations, conducted, in the year 1893, seventy-five hundred and fifty meetings, taught thirty-six hundred and thirteen Sunday-school classes, and made thirty-eight thousand six hundred and eighty-five religious visits. After completing the course of Institute study they become pastors of churches, home or foreign missionaries, city missionaries, Y. M. C. A. secretaries, pastors, assistants, or evangelists. This kind of training, with its preparation for manifold service, is destined to play a great part in the next generation of Christian workers.

It was through the aid furnished by the Institute, that the World's Fair Evangelization Campaign was made possible; in which Gospel audiences were gathered comprising a total of two millions of people,

[1] Rev. R. A. Torrey, Superintendent, 80 Institute Place, Chicago.

with spiritual results which every way justified the cost and the labor.

Mr. Moody has taught the Christian workers of Chicago that the summer is the best time for evangelistic city work. The Gospel wagon, like flying artillery, is taken among the roughest and most hardened; an organ, a platform, a lantern, a short service, an invitation to some indoor service near by, perhaps in some theatre secured for the purpose,— these are the instruments. And there are conversions not a few, then and there, out of the crowd. Perhaps a tent meeting is held, with flapping folds of tent cloth rising and falling in the wind, with carpet of shavings, with canvas seats in long forms; the men appear in their working clothes, the old and the young, whoever is out of work for the hour; women come in, with their arms full of babies, and their skirts behung with toddlers; and gay girlhood is here, and there are young men with wild oats to sow.

Mr. Moody's Chicago Avenue Church has an evening audience of two thousand, with always a second meeting, and always definite results. The Sunday-school averages nearly two thousand.

The McCormick Theological Seminary

has been a remarkable power in the upbuilding of churches in a rapidly growing city, in thirty-five years establishing nine churches and two missions, within two miles and a half of the seminary, through the work of the professors and students. With the development of the city some of these churches have gathered memberships from two to five hundred, and Sunday-schools numbering sometimes a thousand. This work is carried on by a committee of two from each class, and a member of the faculty as chairman. They explore new fields, and all applications for service come to them. The students regularly visit eighteen localities for various forms of work, two students out of three engaging in this unpaid service.

The work of Chicago Theological Seminary is so conducted that the students have thorough-going drill in all forms of city mission work.

The Chicago City Missionary Society, which I understand to be worked by a single denomination, has gathered twelve thousand children into Sunday-schools, and forty-five hundred persons into churches, in a little more than a decade; and it expends $27,000 a year.[1] The total expense of city missions in Chicago is estimated at not less than $125,000 a year.

[1] In twelve years, 1882–1894, the Congregational churches in Chicago gained 257 per cent. in membership, and 256 per cent. in Sunday-school enrolment; while the city itself gained only 113 per cent. in population in 1880-1890, and 68 per cent. in the decade before that.

ARMOUR INSTITUTE, CHICAGO.

5. Armour Institute and Armour Mission, Chicago.

[This paper was sent to the Author through the courtesy of F. W. Gunsaulus, D.D., President of Armour Institute, having been prepared by the Rev. D. C. Miller, Pastor of the Armour Mission.]

Armour Mission, opened in 1886, had its origin in a bequest of $100,000 by Mr. Joseph F. Armour, who died in 1881. He was deeply interested in work for children and youth, and his desire was to have a building erected in Chicago that would be devoted to the moral and religious care and development of the young. Mr. Philip D. Armour was given charge of this trust. His brother's bequest was only a suggestion for further extending the work, and to the building called Armour Mission have been added the Armour Institute and the Armour Flats,— the whole involving an investment of some two millions of dollars. All this property has been deeded to a Board of Trustees, to be forever used in the uplifting and education of the people.

ARMOUR MISSION, CHICACO.

Armour Mission is really an Institutional Church, without a regular church organization. It has a pastor, and regular religious services; a great Sunday-school, with a membership of over two thousand; and three flourishing Young People's Societies of Christian Endeavor. It has a Boys' Battalion of three companies; and two companies of a Girls' Drill Corps. There is a Young Men's Club for literary and social purposes, and a like club for young women. There is also a Mothers' Club for conference and counsel. The Armour Mission free kindergarten is thoroughly equipped, and cares for over a hundred and fifty children. The Free Dispensary connected with the Mission provides physicians' services and medicine for the poor, and during the past year has had some fifteen hundred patients.

A large number of popular concerts, lectures, and entertainments are provided during the year for the people.

The Industrial School of the Mission was the suggestion from which has grown the Armour Institute, which is the crown of the benefactions of Mr. Armour. The Institute building is a splendid fire-proof structure, five stories in height, and furnished in every department in the most complete manner. It has its Scientific Academy, its Technical College, with departments of mechanical, electrical, and chemical engineering, and also the departments of architecture, library science, domestic arts, commerce, music, and kindergartens. Armour Institute is not a free school, but the charges for admission are so arranged that those qualified for admission, and who desire to help themselves, find little difficulty in making their financial arrangements. The establishment of this great Institute is unique in its combination of science with Christianity; the Mission being like a religious department of the Institute.

The Armour Flats consist of two hundred and thirteen separate suites or apartments. They are admirably built, and the entire income from their rents is devoted to the work of the Institute and Mission. The whole plant, including the building of the Institute, Mission, and Flats, at Thirty-third Street and Armour Avenue, in the heart of Chicago, is really a social settlement of a high order, and on a large scale.

6. The Manhattan Neighborhood.

A Hungarian woman, upon coming to America, first landed in a German district in New York, and at once learned the language of the country, as she supposed; but six months later, when her daughter went to school, she found out that most people in America talk English. The foreign districts in the city are of large area, and the great evangelizing churches are on the alert. Dr. Schauffler reports the Episcopal Church as doubling its city membership within twenty years; there being no other denomination that approaches it in its mission work, although next in order the Presbyterians have made the greatest increase in proportion to the population. The latter body works more through the City Missionary Society; the former makes each parish a working mission.

There are seventy thousand in the "drifting classes" in New York; five thousand beds a night are made up for wanderers. Eighteen rescue missions work for these men. Forty thousand within one year attended the McAuley Mission. The Bowery Mission[1] is doing a remarkable work. The (Methodist) Ladies' Home Missionary Society has been working at the "Five Points" for forty years; it is also doing a great work among the Italians.

The Boys' Brigade

has been a very efficient instrumentality[2] in the metropolis, in connection with the Baptist Missionary Society. The military organization forms habits of obedience, which are helpful to home government and good citizenship. The flag drill has a wholesome influence upon the children of foreigners. The spiritual results are good when the work is conducted by men whose first aim is to win souls.

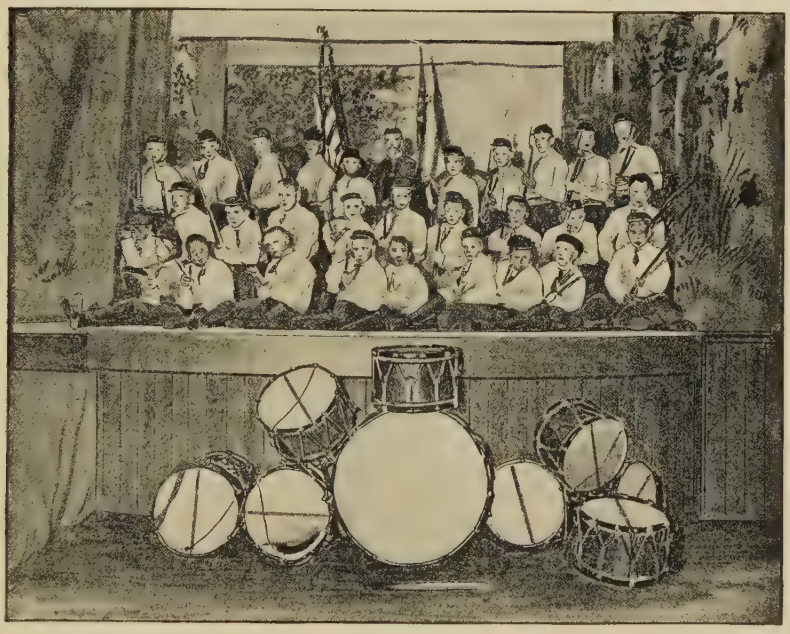
The New York City Mission and Tract Society is an undenominational movement, with six union churches for the people, that are conducted in part upon the Institutional Church plan. Much is made of popular instruction, and of open-air services. The Woman's Branch of this work maintains forty nurses and visitors. The society "visits" of one year exceed forty-eight thousand.

The Brooklyn Mission and Tract Society reports more than thirty-

[1] To this work the late Mr. J. Ward Childs devoted himself during many years in an eminently successful soul-winning service. This rescue mission work is now established at one hundred and fifty points in America.

[2] Introduced from Scotland. The American enrolment is more than ten thousand. There are twenty-one companies in New Haven.

six thousand religious conversations in forty thousand visits, and more than four thousand meetings, within one year. The Women's Auxiliary enrolls eight thousand women in undenominational work. The city is rich in self-devoted workers; men of great spiritual power, who have acquired rare skill in dealing with those not reached by ordinary Gospel ministrations; notable among them, Mr. Ferdinand Schiverea, who so many years ago began his day-by-day pleading with God, locking himself into a coal cellar for a prayer closet.



BOYS' BRIGADE.

One section. People's Palace, Tabernacle Church, Jersey City.

The Christian forces of the City of Churches have been able to meet most successfully the requirements of a dense population, without seeking out unusual methods little adapted to the people with whom they have to do,[1] and which have been so needful and so successful in other communities.

[1] The Tompkins Avenue has 2100 members, a Sunday-school and branch with 3500 pupils, a serving school of 720, a Christian Endeavor that maintains forty-three meetings, a large working body of King's Daughters, full companies of Boys' Brigade, and a free kindergarten, and the church is well organized for parochial work throughout twenty districts. There are seven Congregational churches in the city, that enroll nearly 10,000 members, and there are 12,000 pupils in the denominational Sunday-schools.

The Judson Memorial, in lower New York, is manned by Dr. Edward Judson, a native of Burmah, who left a wealthy church to engage in this mission. The religious services are aided by a choir of a hundred voices. A medical dispensary is connected with the enterprise, ministering to twenty-five hundred patients. The New York Medical Mission, organized for aiding religious work, has treated, in nine years, a hundred thousand patients.

The Evangelical Alliance

has proved a factor of the first importance in the immediate and urgent work of national evangelization; not only through its fifty years of service in the advancement of religious liberty, in which it has secured the co-operation of the ablest men in Christendom, to whom kings have made haste to give heed, and through its wide-spread work in promoting unity in the essentials of Christianity, and its securing co-operation for advancement along practicable lines, but in recent years through its pre-eminent sociological service in drawing attention to the newest and wisest methods of adapting Christianity to urban populations. This, at least, is true of the American Branch of the Alliance.[1]

The Four Papers next following

deal with certain methods of city mission work in the neighborhood of the American metropolis.

7. The Tabernacle Church, and People's Palace, Jersey City.

By John L. Scudder, D.D.

The Tabernacle Church (First Congregational) of Jersey City stands for an idea. This idea is that religion should minister to the *entire* man and not to a fraction of his being, as hitherto. The idea is not new. It is as old as St. Paul, who said, "I am become all things to all men, that I might by all means save some." The only difficulty is that the churches have not practiced it. The busy world regards the

[1] It is doubtful if, in this book-making age, there are many books calculated to exert a more wholesome influence among thoughtful people than the two volumes issued by Secretary Strong upon *Christianity Practically Applied* (The Baker & Taylor Company, New York, 1894), comprising the discussions of the International Christian Conference (Chicago, October, 1893), held under the auspices of the Evangelical Alliance for the United States.

Church as having fallen into an ecclesiastical rut, as out of joint with its surroundings, as pitiably one-sided and therefore inefficient. Religion, unlike its Divine Founder, who mixed freely with men, has been put off into a corner by itself. It has played the hermit. In the domain of amusement, for example, it denounces or remains indifferent, while it leaves the field to Satan and his ever-active emissaries.

PEOPLE'S PALACE LUNCH COUNTER, JERSEY CITY.

Now the idea of the Tabernacle is to make religion felt at every point where it comes in contact with men. In politics it is a fort, ready at a moment's notice to train its guns upon any of the colossal corruptions of the day, and fight the battles of genuine patriotism. In matters of reform it speaks out with no uncertain voice, and cares little whether precedent can be found for the increasing exigencies of this transitional period. Its face is towards the future. It is willing to adopt anything new, if the novelty possesses inherent worth. In the province of amusement it has done pioneer work, and, like the pioneer, it has become accustomed to rough usage. Fortunately it possesses a tough constitution, and in a location where the circumstances are most discouraging and other churches have given up the ghost, it steadily grows and multiplies its activities.

Great fear has been expressed by timid souls, lest the adoption of the bowling alley, the billiard table, the dramatic entertainment, the gymnasium, and the swimming tank, should detract from the spiritual, but experience proves that on the contrary all these legitimate sports predispose young people in favor of religion and help mightily to build up the Church.

As an anti-saloon movement our annex — the People's Palace — is a grand success. Hundreds of young men are kept out of the liquor stores and learn to love the church that will provide them with a practical substitute. Competition brings the young men to us, and competition prevents them from leaving us. If Satan provides billiards for forty cents an hour and we charge only twenty, we can undersell him and capture much of his trade. If he gives the popular game of pool at the rate of five cents a cue, we beat him by giving "two for five." If he should provide the game for nothing, we should do the same and

THE "GYM" CLASS, PEOPLE'S PALACE, JERSEY CITY.—WELLS.

throw in a chromo. We sell non-alcoholic beverages for three cents a bottle, and make fifty per cent. even then. One result of our policy is the fact that we cannot accommodate the swarms of young men who flock to our resort, many of whom by this time would have been well on the road to perdition, had we not put up the establishment, which to-day is one of the great regenerative centers of Jersey City.

The improvement in the manners and morals of the attendants is pleasing to contemplate. Boisterous behavior, profanity, betting, and

all manner of ungentlemanly conduct are strictly prohibited, and this gentle constraint is not without its refining effect. Men who are compelled to be polite two or three hours every evening acquire a certain polish in the course of time, which is gratifying to themselves and their friends. This polishing process is one of the conspicuous peculiarities of our institution.

Spiritually speaking, our annex provides our church membership with a pond well stocked with fish, where they can angle at their leisure.

Blessed familiarities are formed between Christians and those not Christians, which under other circumstances would be impossible. You must know men before you can expect to lead them, and when you once gain their good-will it is astonishing how easily many of them can be led.

The congregation of the Tabernacle is peculiar for its proportion of young men. It is not an uncommon sight to see as many as three hundred young men present on Sabbath evenings in an audience of fourteen hundred. The young men's Bible class always impresses the stranger, and in the Sunday-school — contrary to the general rule — the male element predominates. Conversions are frequent, and almost all who come into the Church come on confession of faith.

The present clerk of the Church is a young man who seldom frequented God's house, but his love for billiards and bowling brought him into the outer court of our peculiar temple, and thence he naturally drifted into the holiest of all. Throughout our entire institution the current makes strongly towards the Cross, and above all else we place the regeneration of the individual by the power of God. This genial, broad-gauge, common-sense religion is very attractive to young people, and if the Master were here to-day we believe He would be in the van of the present "forward movement" of His Church.

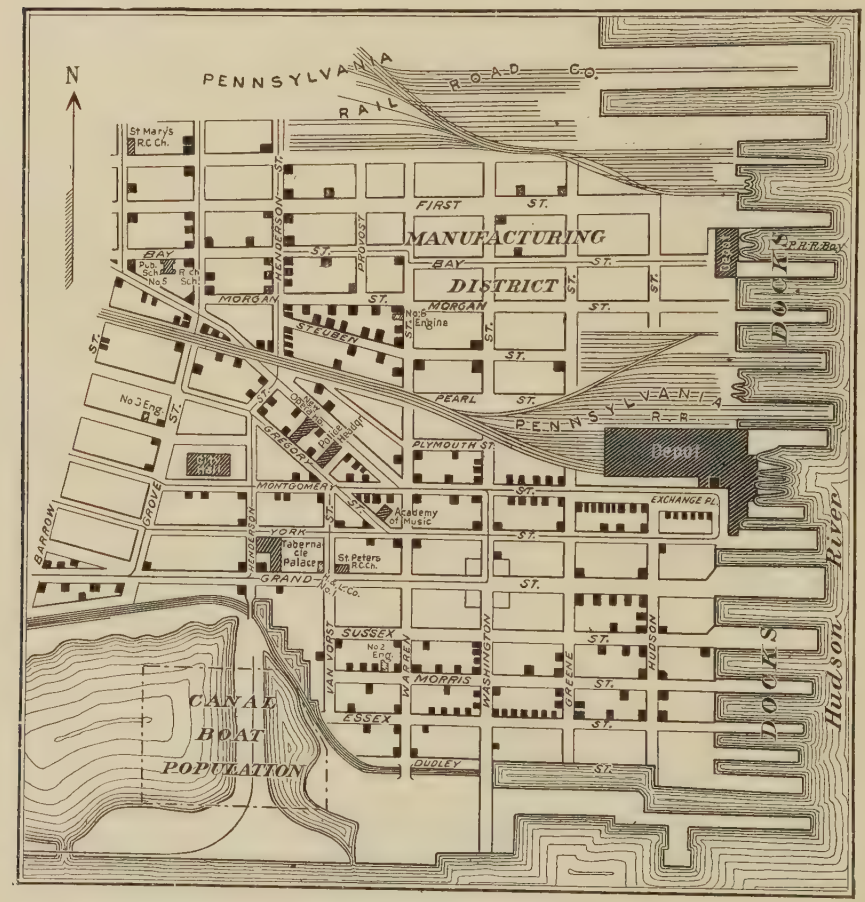
John L. Scudder

THE LOCATION AND CIRCUMSTANCES: A SUPPLEMENTAL NOTE BY THE AUTHOR.

The map shows that Dr. Scudder, in accepting his call to the Tabernacle Church, settled as near neighbor to more than two hundred and twenty-five saloons, which are indicated upon the map in black, their location having been personally verified. In the same district, containing some forty thousand people, there are uncounted and unmarked grocery stores that sell liquor without a license, and a vast number of houses of ill fame, policy shops, and gambling hells. The location of the Tabernacle — between York, Henderson, and Grand streets — has upon the south for six months

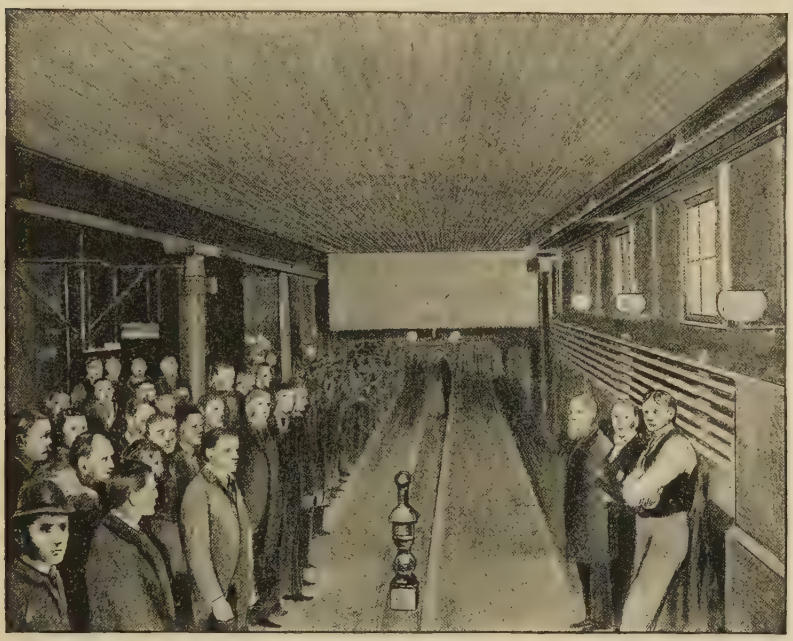
of the year a canal-boat basin with a very degraded class of transient population. Upon the east are the Hudson River docks; on the north, the Pennsylvania Railway freight yards and a large manufacturing district. On the west there is an area of tenement houses, densely peopled by dock hands, freighters, factory help, and young men who spend daylight in New York; and further west, a better class of dwellings. It is cheaper living in Jersey City than on Manhattan Island, and a modicum of the wickedness of lower New York is drained off into New Jersey, — the Tabernacle Church neighborhood being in the sink, where the Protestant Church sittings are as one to thirteen of the population.

Dr. Scudder was born in India, and early accustomed to the sight of degradation. He has the pluck and genius for work that characterized his grandfather and his father, Henry Martyn Scudder, whose work is so well known in Hindustan, in Brooklyn, San Francisco, Chicago, and Japan. Finding himself once settled in New Jersey



MAP OF DR. J. L. SCUDDER'S PARISH. THE BLACK SQUARES ARE GROG SHOPS.

in a spot where there was more dirt, drunkenness, and wide-awake wickedness within a third of a mile of his meeting-house than in an ordinary square league of India, Dr. John L. Scudder put in a bowling alley at his own expense and then consulted his trustees. They agreed to tolerate it for a month, then for another, and in the third



BOWLING ALLEY, PEOPLE'S PALACE.

A young man came to Dr. Scudder, January 1st, saying: "I gave my soul to God yesterday; and I am so happy, that bowling alleys ain't in it. I was a profligate. I knew I could come in here, and have fun cheaper than the saloon could give. I became acquainted, and was invited to church. Through the ten-pin alley, I was brought to Christ."

month the deacons rolled ten-pins with the young men, who had already forsaken the saloons in great numbers.[1] There is not another place in this district where young men can play billiards without going into a saloon, and billiards are not essentially more demoniacal than ten-pins. It is but a drift toward common sense, thinks Dr. Scudder, when the play-faculty in man is sanctified.

He even has hope of sanctifying foot-ball, and has a four-acre attachment for out-of-door sports. This, with the thirty indoor games and the theatrical stage, takes the crowd. A new building is needed, although there are four besides the church, over-crowded with twenty-five hundred patrons a month, — at a cent a day and good behavior. There are lecture courses, popular entertainments, an employment bureau, a Chautauqua circle, and Christian Endeavor, a cooking and a dressmaking class for the girls. There are six hundred boys who take to the Tabernacle, a boys' brigade, a

[1] So the judges in the Spanish Inquisition were once about to condemn a man for a new kind of dance; but, asking first to see it, the inquisitors joined it.

drum corps, a carpenter's shop, and there will be a manual training school when the money is forthcoming.

A building for working girls is needed, and a dispensary. And there ought to be more evening class facilities, when some Peter Cooper endows the People's Palace. This broad and wise scheme, endorsed by the most eminent and proper church leaders in New York and Brooklyn, is in great need of endowment money. It has to be supported by outside benevolence as much as if it were a Christian mission in Madras.

Besides the brass band and the orchestra for Sunday nights there is thorough-going evangelistic preaching by the pastor, who is wise to win souls. The after-meetings

THE PEOPLE'S PALACE BRASS BAND.

Tabernacle Church, Jersey City. — J. L. Scudder, D.D.

find young men constantly coming to the altar who were first attracted to the house by its homelike good cheer. The Tabernacle spiritual work has been so blessed that the church has doubled in these critical years of new foundations. Reckoned upon the basis of resident membership, the percentage of gain by confession of faith during five years prior to 1892 lacked but 1.35 per cent. of being twice as great in the Tabernacle Church as in other churches of the same denomination throughout the United States.[1]

[1] Dr. Scudder's brother, returned from Japan, was working, at last accounts, among the anarchists of Chicago, the heroism of Dr. John Scudder appearing in children's children. 'Tis a fine illustration of the reflex influence of Christianity that the Scudders and Judson have come to America from foreign fields to engage in our city missions.

8. The Branches of Certain Vines in Brooklyn.

By Rev. Edwin Hallock Byington, Assistant Pastor of the Church of the Pilgrims.

The Chapels, nine in number, and reporting a Sunday-school enrolment of over eight thousand, form an important feature of Brooklyn Congregationalism, worthy of careful consideration.

The Chapel presents a type of life to be distinguished clearly from the incipient church on the one hand and the rescue mission on the other. The incipient church is planted in a growing resident section and seeks families whose Christian experience and means will sustain it and enlarge its borders. However weak, it differs from the strongest church in characteristics not at all, only in size and strength. The rescue mission, on the other hand, seeks the homeless, the destitute, the outcast, the criminal, that it may extend to them a helping hand. To these people it does not look at all for the spiritual and financial strength necessary for its continuance. It does not offer the sacraments, nor a regular church life, but sends its converts to the neighboring churches.

The Chapel is not entirely like either, and though one resembles an incipient church in some respects, and another does much rescue work, in the main the nine Chapels form a distinct class by themselves, each having most of the following characteristics: —

1st. The Chapel is connected with a single strong church, called the home church, which assumes all the financial responsibility, controls its affairs, and sends to it a force of workers. The relationship between the two is as strong and vital as between a tree and its branch. The Chapel is commonly and justly called the branch. They have a common church membership, a common board of officers, a common pastorate (the assistant pastor or missionary generally giving most of his time to the Chapel) — in fact, they have a common life.

2d. The Chapel usually has a building of its own, large, substantial, churchly in appearance, and admirable in its interior appointments.

3d. The Chapel, built within reach of the home church workers, is generally located in a densely populated district of foreign-born working people, trained in other forms of faith, often changing their residence, but a people in the main upright, thrifty, glad to help bear their share of any burdens.

4th. The Chapel has the usual church services. In most cases the sacraments are administered there; prayer-meetings are held, Endeavor Societies formed, and a Sunday-school is held, which is the largest and

most fascinating feature of the Chapel life. In addition are many auxiliary efforts, as guilds, clubs, and sewing-schools.

The four characteristics are: (1) a vital union with a single strong church; (2) an excellent building; (3) a large field with good material; (4) the usual church life.

These Chapels are one of Brooklyn's attempts to solve the problem of the church and the workingman; in them he may enjoy all the advantages of church life without bearing all its burdens; by them he may be brought into friendly contact with Christian culture, wealth, and education, without the impairment of his self-respect.

This contact is mutually helpful. The home church worker has his talents developed, his earnestness deepened, his usefulness increased, and there is awakened in him a broad humanitarian sympathy which wealth and culture commonly check and books cannot bring. The Chapel people have their thoughts broadened, their prejudices banished, their ambitions aroused.

Our Chapels are filled with the children of foreign-born parents. The Chapels do a great work in familiarizing them with the forms and filling them with the spirit of our religious life. The Chapel is the complement of the public school in training them for the responsibilities and opportunities of American Christian citizenship.

In our Chapels are young women who are public school teachers, and many more who will be; and young men who will be men of wealth, of position, and of power; and many who will move into suburbs and enter our incipient churches.[1]

Edwin Hallock Byington

9. Metropolitan Denominational Service.

By the Rev. A. F. Schauffler, D.D.

In the early part of this century there was a general disposition on the part of all the denominations to unite in Christian work, not only in foreign lands, but in our own cities. The result of this was to be seen in the formation of large Union Societies, for the prosecution of various kinds of religious work. As time went on, however, the denominational spirit began to manifest itself more and more, and when it was found that more work could be done in this way, denomi-

[1] Author's Note. — That the Chapel is a mighty factor in advancing the Kingdom appears from its almost universal use in some form among the metropolitan churches of all denominations.

national work began to be organized, so that the bond of coherence was much weakened. "Denomination" began to supplant "Union." Of course certain forms of Christian activity were of such a nature that it was not easy to make them denominational, as, for example, the work of the Y. M. C. A. But wherever it could make itself felt, the denominational spirit was on the increase, so that at present all the Foreign Missionary societies (with insignificant exceptions) are denominational, and the Home Missionary societies have followed in the same line; and last of all, the city agencies for the uplifting of humanity have yielded to the same powerful tendency.

In this movement, however, not all the denominations have been equally strict in drawing the line of demarcation between themselves and all others. Among the more liberal in this respect are the Congregational and the Presbyterian Churches. When we allude to the Presbyterian Churches, we mean to include the Dutch Reformed as well, as being very closely affiliated to the great Presbyterian body. Taking New York City (with which I am more intimately acquainted) as an example, this body of believers is the only one that does any City Mission work worth speaking of, along undenominational lines.

This is not because the Presbyterian Church is doing nothing for the evangelization of the city along its own lines, for that is far from true. There are, for example, in New York, ten Presbyterian Churches that have originated eighteen missions; the mother churches being responsible for the financial support of their own missions, for which they have erected buildings costing $995,000. To support these stations, these churches give annually $70,680. Then there is the work done by the Presbytery's committee on church extension, the outlay last year being $47,672. These figures compare favorably with those of other denominations, and are all for distinctive denominational work. In giving for undenominational work, the Presbyterian Church stands at the front. In 1893 the giving by the Presbyterians in New York City amounted to not less than seventy-five per cent. of all the income of the City Mission. And in the Children's Aid Society, and in great hospitals that depend on voluntary contributions, and in many other forms of undenominational Christian work, like the Y. M. C. A. and the Y. W. C. A., at least one-half of the income of all these great enterprises comes from Presbyterian purses. The larger part of a million and a half dollars, that the great undenominational societies in this city expend annually, comes from the same denomination.

A. F. Schauffler

10. New York Mission Work of the Protestant Episcopal Church.

By the Rev. William Kirkus, M.A., LL.D.

[The Author's request to Dr. Kirkus to prepare this paper, was made through the courteous suggestion of his name by the Rt. Rev. H. C. Potter, S.T.D., LL.D, Bishop of New York. It is just to Dr. Kirkus to say that the article as here presented is in certain supplementary sentences compiled from material *ab extra* with which he favored the Author, for the phraseology of which the Doctor is not answerable.]

Many of the parishes are practically immense business corporations, requiring hundreds of thousands of dollars each year, and remarkable administrative ability, to carry on their charitable enterprises. Some are more elaborate and far-reaching than others, but all seek to gather the poor; ministering to their material wants, caring for their children, and instructing them in various industries.

In Trinity Parish, apart from the Parish Church, there are eight Chapels in different sections of the city. The rector is aided by a clerical staff of twenty-three, beside a very large number of lay workers. Most of these Chapels are large and beautiful edifices, and each is the seat of a great variety of religious and missionary work. There are 6488 communicants in Trinity Parish, and 4377 pupils in the Sunday-schools. The machinery of service includes relief societies, employment bureaus, domestic training schools, a number of sisterhoods, societies for men, and clubs for all ages. There are in the guilds and societies of St. Chrysostom six hundred active workers. Among other charities there are ten day or night schools, with 1043 scholars, and 1357 pupils in the industrial schools. The charitable collections of the parish in one year are reported as over $100,000; of which four-fifths was appropriated outside the parish. Trinity Hospital has nearly three hundred patients in a year, and two dispensaries minister to four thousand patients.

The work of Grace Church is divided into twelve departments,—The Religious Instruction of the Young, having eleven hundred in the Sunday-schools; Missions at Home and Abroad; Industrial Education, with six hundred pupils; Industrial Employment; The Care of the Sick and Needy; The Care of Little Children; The Visitation of Neighborhoods; The Visitation of Prisoners; The Promotion of Temperance; Fresh-air Work, benefiting eight thousand recipients; Libraries and Reading Rooms, and Friendly Societies and Brotherhoods. The work of those departments is divided between thirty-five organizations. The

Brothers of St. Andrew have brought a thousand men into the evening services by sidewalk invitations. They regularly visit twenty hotels and a great number of boarding houses, to invite church attendance.[1]

At St. Bartholomew there are six assistant ministers, and eleven lay helpers. The Sunday-school has eleven hundred members, and the Men's Club nearly three hundred. There is a Girls' Club, limited to five hundred, with candidates always waiting; the club always promoting the ability of the young women to earn their own living. The Boys' Club has a cadet corps, drum and fife corps, gymnastic class, and classes for typewriting, mechanical drawing, and bookkeeping. It is a missionary church, the ladies raising $12,000 for foreign work. There is, too, a city Oriental mission, and a Chinese guild of two hundred and seventy members, and an expert to befriend three thousand Chinamen, with legal knowledge as to their rights in America.

The Bartholomew Benevolent Society spends $2000 a year in keeping threescore and ten women at work, making seven hundred garments for the needy, which they donate to individuals directly, or through charitable societies. A tenement house visitor is kept by the parish always at work searching out those in distress. A loan bureau with $25,000 capital has aided seven hundred and sixty-eight families in a year, upon chattel mortgage, tiding over hard places. The loan is for a year, payable in monthly instalments. It keeps the small debtors out of the hands of sharpers. There is, too, a provident fund, in which $826.09 stands to the credit of 1623 depositors. In one year free meals have been given to 2235 families, in addition to 67,540 pounds of meat and 8000 loaves of bread in months of dire distress. And a tailor shop has been opened in the hour of need for women to make over or repair fourteen hundred old garments. A cooking class has been maintained for married women, and a sewing school with five hundred pupils. In the kindergartens, the children of the poor are taken from garret or cellar, and fed and clothed and taught; $2000 being expended on this charity. And fifteen hundred children are given fresh-air outings.

The St. Bartholomew clinic has treated more than six thousand surgical cases in a year, and made more than three thousand medical visits; and a night dispensary for the eye, ear, nose, and throat disorders, has given free treatment to eighteen hundred patients.

A remarkable rescue mission is carried on by Colonel Hadley, who has founded twenty-five rescue missions in different parts of the country.

The disbursements of St. Bartholomew in one year amount to more than $200,000. One parishioner has built a parish house, costing $500,000.

[1] Grace Church has an endowment of $350,000, the gift of Miss Wolfe.

ST. GEORGE MEMORIAL BUILDING.

The parish house of Dr. Rainsford's Church.

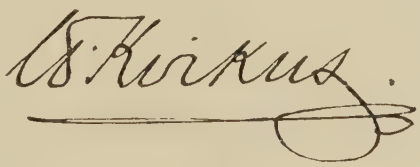
At St. George's Church the rector has had phenomenal success in winning workingmen. He is a consummate organizer, multiplying centers of work, training the workers, and so energizing the membership that all work together in philanthropic endeavor. There are now 3185 communicants; *and 1124 families of 5372* individuals in the parish, — and six hundred new people coming in within the year.

The rector and his four assistant clergy, the three deaconesses, eight lay readers, the wide-awake chapter of the Brotherhood of St. Andrew, and a great army of volunteer helpers, keep this work among five thousand people moving with singular efficiency. In the parochial service the number of visits made and received in one year were

27,129; of which the clergy were parties to more than half the work, and the laity little behind them in their zeal and service. The lay workers and clergy attended, within a year, 2082 meetings, in addition to 910 regular public services, at which the clergy preached 788 sermons or addresses. There is a mother's meeting, with an average attendance of 150. The Sunday-school numbers 1929. President Seth Low of Columbia College has a Bible class averaging fifty-six. There is an athletic Bible meeting of forty in the gymnasium. A free Industrial School is maintained for boys, and also for girls, with 475 pupils. And there is a free Trade School with five departments, open to the members of the Sunday-school.

The St. George Memorial House has rooms for the Boys' Battalion and the Men's Club. Here meet the twenty-six St. George circles of King's Daughters, who are so helpful to the work of the King. Here are the rooms of the Girls' Friendly Society. Here the primary classes of the Sunday-school gather, and the Chinese Sunday-school. Here are the quarters of St. Andrew, and the office of the deaconesses. Here is a free library with seven hundred patrons. The Employment Society and the Women's Missionary Society meet here.

The St. George Athletic Club,—base-ball, bicycle, cricket, and tennis; and several bureaus,—legal, medical, relief, and sanitary; kindergarten work; the seaside cottage charity, expending $3000 a year; and poor relief, expending $3000; —all these are but parts of the work of St. Bartholomew,—a work that makes a specialty of seeking out the men and the boys among the hand toilers of New York.[1]



[1] There are eighty-seven Protestant Episcopal churches in the city, many of which are engaged in a varied and extensive humanitarian work; among the most prominent are Calvary, and the Church of the Heavenly Rest. St. Thomas specializes in its aid of the industrious poor; its parochial calls made and received in a year are more than ten thousand. The Church of the Incarnation makes much of its day nursery and its summer home work. The Church of the Holy Trinity has sixteen lines of work, including an orphanage. Then, too, there are special charities of great interest, like that of the Deaf Mute Mission and the Church Home for Deaf Mutes.

II. Grace Church, or the Temple, Philadelphia.

By Russell H. Conwell, D.D., LL.D.

The Christian work at the Temple in Philadelphia has been a growth, and is sometimes defined by the common expression as a case of "natural evolution." It is simply an illustration of the natural effects of a Christian spirit thrust into any environment, and expressing itself through the inspiration of common events to common lives.

A few individuals, in a prayerful spirit and a patient devotion, organized a little mission in a tent on the outskirts of the city. The Christian character which their lives displayed attracted to them others of a like disposition and feeling. Having no hobbies to ride, and making few far-reaching plans, guided almost exclusively by the dictates of a love for God and man, they went on from smaller things to the larger, as Providence opened the doors. It was a case of a spiritual life breathed into a neighborhood and exhibiting in its works the desires of its heart. One person influenced another, and they influenced others, under the care of divine favor, so that with steadily increasing force the mission has grown, by no sudden advance or revival into the great church with its present regular congregations of four to five thousand, and its church active membership of about twenty-five hundred. Many hundred of that number are engaged in their spare hours during the week and on the Sabbath, visiting the poor, clothing the naked, feeding the hungry, caring for the sick, warning the wicked, and laying foundations for new missions of future churches.

The College was an outgrowth of this same spirit. Beginning with seven young men who wished to study for the ministry, these attracted others, and the new class still others. Teachers were added as the need developed. New studies were introduced, as demanded, until now a full College Corporation, chartered by the State and independent of the church, gives instruction directly and indirectly to about thirty-five hundred students. The courses include a full college, a college preparatory and business courses, a professional course, a school of the Christian religion, a musical department, a special department in practical instruction connected with mechanics, household science, and the useful arts.

The new building, just dedicated, together with the halls in different parts of the city of Philadelphia, have been so arranged as to take six thousand students at the opening of the fall term. These students

are from all classes of society, but most largely from the working classes, who would have no opportunity to secure such instruction unless permitted to study in their spare hours and to go for recitation at the hours most convenient for them, day or evening.

The Hospital also began in a very small way, for the purpose of supplying a special need for the poor in that quarter of the city where the Hospital is located, there being no other hospital in that vicinity. It began with four beds, and the number was increased as the wants demanded, until a property was purchased by the church on Broad Street, with present accommodation for twenty-one beds, and a dispensary. Although these beds are generally full the year round with accident cases, yet by far the largest work connected with the Hospital consists in the visiting of the poor in their own homes, and supplying them with what is appropriate to their individual needs. The recent hard times have made a great demand for such visitation, and it has not removed the patients from the affectionate care of their homes, while it supplies them with all that a hospital can give. Sometimes the Hospital dispensary and even the large yard is crowded with afflicted persons from among the working classes, waiting for medical counsel or surgical assistance. There have been single weeks this past winter wherein the running expenses of the Hospital cost the church at the rate of five hundred dollars per week, all services connected with the Hospital being entirely free.

It is very clear that the work of the Hospital is only just beginning, and the great need of larger accommodations must soon secure larger buildings, and a complete work of medical visitation which shall cover every part of the great city.

Every department of the church work seems to be sadly crowded. Tickets for admission to the church services have become a necessity, except in the overflow meetings. The seven reading rooms are overfull in the evenings. The missions cannot be built fast enough to accommodate the applicants for admission, and the chief problem with the seven Christian Endeavor Societies, the Boys' Brigade, the Young Women's Christian Association, the Young Men's Association, the Business Men's Union, the Ladies' Aid Society, the College Athletic Association, the great Chorus, the Kindergarten, the King's Daughters and King's Sons, the Gymnasium, the Sunday-schools, the Sanitarian Society for furnishing work for the homeless poor, the home for Young Women, the Girls' Lamp and Lilies Benevolent Society, the Missionary Workers, the Ministerial Brotherhood, the Benevolent Societies, the Young Men's Congress, the Literary Societies, is that connected with the disposition of great numbers.

True Christians love practical Christian work, and wherever such enterprises are in progress they flow to it in a great tide by the natural law of spiritual growth.[1]

Russell H. Conwell

12. Berkeley Temple, and Kindred Local Work.

The Berkeley Temple, in the metropolis of New England, is an admirable illustration of the usefulness of the new methods of city mission work. Entering upon a field where the ordinary Boston church could no longer maintain itself, through the removal of the families which had once sustained it, outside benevolence came in to utilize the church plant by new services adapted to the new residents or transient population of the old field, under the leadership of the Rev. Charles A. Dickinson, D.D.

WELCOME TO THE OPEN DOOR CHURCH.—Dickinson.

It started out with the idea of evangelizing the non-church-going community, rather than merely edifying the habitual church-goer, and in place of the ordinary routine of parochial visitation, and occasional special services to reach the impenitent, the pastoral force was to be first of all evangelistic in its methods of work.

[1] Rev. B. Fay Mills, the evangelist, with his wide knowledge of work throughout the country, says that Dr. Conwell's enterprise is the most highly organized church in America. There are four assistant pastors, besides the dean of the college and the hospital chap-

The building itself was made an open door church, with daily ministrations; a business house, in spiritual business. The attention of non-church-going people was attracted at once by popular lectures and concerts. By a Dorcastry Superintendent, three hundred young women were gathered; for whom reading rooms were opened, and twenty evening classes.[1] Young men's reading rooms, gymnasium, lyceum work, and evening classes were opened, a Boys' Brigade organized; a sewing school and a kindergarten provided; and thirty-seven gatherings, comprising from eight to twelve thousand people every week, have utilized the Berkeley Temple building. There is a relief department for the poor, rescue work for fallen women, and a temperance guild of two hundred reformed men.

BOYS' BRIGADE. — DICKINSON.

It is in its new environment one of the most highly organized and efficient institutions; fully armed at every point, and intensely alive spiritually. In seven years the church membership has increased from three hundred to more than a thousand.

For some years a number of theological students from Andover have spent their Sundays in aiding the Temple work, and now the Rev. Lawrence Phelps has opened an Institute of Applied Christianity in this building, with a well-organized force and regular courses of study, to give instruction in modern methods of philanthropic and Christian work.

The Kurn Hattin Home for homeless boys has been opened at Westminster, Vermont, under the auspices of Berkeley Temple, and also a home for working girls, for summer outing.

Dr. Dickinson's work is aided by most efficient associate pastors, through whose instrumentality the Floating Hospital charity has been

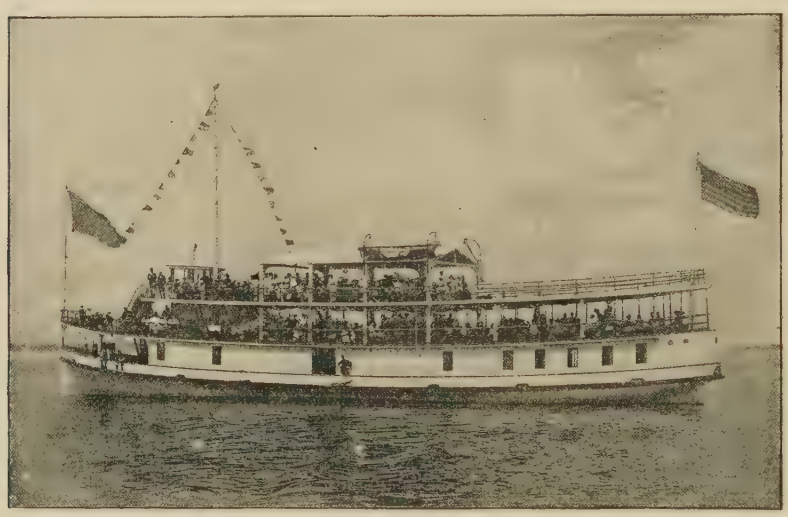
lain. The parochial work is conducted in part through eighteen deacons, supervising twelve districts. The annual expense is some $40,000, and the property value about $450,000. The Sunday crowds are so great that the eight thousand auditors of morning and evening are admitted by ticket.

[1] Miss Frances H. Dyer, of the *Congregationalist*, has a Current Event class of one hundred and twenty-five young women.

brought into Boston Harbor, to the great delight of eight hundred mothers and a thousand sick children.[1]

The Ruggles Street Church

has made a specialty of city mission work for some years. A large district is regularly canvassed by a messenger of the church, who makes his round of six thousand calls every six months, for gathering information as to church and Sunday-school attendance, and as to the circumstances of each household. His day-by-day record is filed in the office



BOSTON FLOATING HOSPITAL. — DICKINSON.

of the pastor's assistant, who gives out day by day to his helpers whatever work ought to be done for these families. The church visitor then calls upon those who do not attend religious services, sending their names to the pastors of other churches if a preference for other worship is found. Other church members are then introduced to those remaining on the list. And the Sunday-school superintendent, with his army of helpers, then takes up the work, and any pupil once brought into the school is searched for if absent two Sundays. Then, too, the superintendent of the relief department of the church visits the homes, extending aid to those who need it, — perhaps three or four

[1] St. John's Guild first established this summer charity in New York, it being the outcome of the visitation of seven thousand poor families in one season by a hundred and forty volunteer visitors from St. John's parish.

hundred families in one winter; and his work is followed up by the employment bureau forces, and the industrial school agency. And if any are sick, they are reported to the chief of the dispensary staff, and they receive at once whatever aid they need,— perhaps forty or fifty cases in a week. Those who attend church receive a warm welcome, and then there is a cottage prayer-meeting which takes wide-awake Christian workers to every house. There are constant conversions, and large accessions to the church, and each one uniting is placed under the watchful oversight of a church officer for aid in developing spiritual gifts.

There are four Boston churches and three religious societies that appoint volunteer visitors to form permanent friendly relations with those who need befriending. Dr. Donald's work at Trinity Church has to do (through the "Trinity House") with a philanthropic laundry that employs a hundred women; "Holiness to the Lord" is on Back Bay wash tubs. Dr. Hale's church maintains a trained nurse as well as a missionary. The women workers of the Benevolent Fraternity of Churches are engaged in noteworthy service for the poor. The Clarendon Street Baptist Church, so famed for its interest in foreign missions, is foremost in the attempt to raise the fallen in the city, and to assist the unworthy and those abandoned by society. The late Dr. Gordon, so sorely missed by the friendless, was largely identified with the work of the Boston Industrial Home, where seven hundred and thirty religious meetings were held in a year for women and men, in connection with dealing out forty-seven thousand meals, and giving thirty-three thousand beds, and furnishing twenty thousand days' work.

The Boston City Missionary Society reports, since its organization, the holding of seventy thousand meetings; and more than a million and a half visits made, — of which about two hundred and twenty-five thousand were to the sick. The present yearly visitation is more than fifty thousand. More than sixty-five thousand persons participate in the bounty of the City Mission Fresh-Air Fund.

13. The Institutional Church, and Methods in London.

The term Institutional Church was, I think, invented by one of the most eminent of our religious workers, to distinguish the methods of Berkeley Temple from the conventional work of the average city church, and since there is now an Institutional Church League, including two or three score of widely scattered churches, it seems likely that the distinction between institutional and conventional will abide, and if it abides it is likely to be more sharply defined. It relates to that form of city mission work which adds certain appliances to the ordinary functions of the local church, that adapt the church work better to the youth of the neighborhood and to the families of workingmen. The building is an every-day house. The work is social and educational, and helpful to the poor; it is diverting, amusing, as well as keenly evangelistic. Its evening services are so manipulated as to reach the classes to whom the church ministers. It is a church in which the versatility of the pastor and his associates, and their knack at catching the crowd, count for more than in staid family churches, where good preaching, systematic edification, and certain routine pastoral activities are most in demand.[1]

It is at present difficult to tell how far the term Institutional is to be applied, or exactly what it stands for. Some of the most powerful churches in England and in America have departed widely from conventional methods, but they would be quick to disclaim the adjective Institutional. The Church of God does not necessarily move in a rut, nor does any departure from ordinary routine need to be designated as anything other than a normal attempt of a local church to adapt itself to its environment. When Dr. Strong reports that the Institutional churches average six times better than other churches in the same denomination, in respect to additions, he really means that revived and determined churches, that are alive to seize upon opportunities and quick to adopt wise methods, will grow more rapidly than others. It would be easy to pick out fifty vigorous working churches that welcome new methods, that are averse to new names, that grow, however, out of all proportion to the average of their several denominations. And it would be easy to select scores of churches, and show that special methods, even when temporarily adopted, have yielded extraordinary results, — that the normal growth of the church contemplates the wise

[1] The Pilgrim Church of Cleveland and the Plymouth of Detroit are good illustrations of the new methods, as well as several of the churches alluded to on previous pages.

use of new methods in new circumstances, and that a growing church must renew itself in each new generation. The adaptation of the ancient Christianity to new times is one of the tests of its aptitude for longevity.

Observation, indeed, in London proves that many features of church work, relatively new to America, have been for some years in use in

Our Old Home over Sea.

Dr. Newman Hall adopted methods thirty years ago that with us to-day are called new. The work of the great Episcopal churches in New York is found in some of its features in the Established Church; the service to humanity rendered by St. Bartholomew, or by Grace Church, being matched in many particulars by metropolitan methods in England. While some take more pains to preserve propriety, than by all means to save the souls of their neighbors, yet the Church universal, in the modern age, is adapting itself to the needs of the age. There are seven hundred Nonconformist churches, and nine hundred and twenty of the Established Church, in London. Two hundred and eighty-six of the Church of England edifices are open for daily service ; and there is a never-ending series of evangelistic or parochial missions, with open-air preaching, and factory-help visitation. There are five thousand lay helpers in the English Church to aid in aggressive Sunday-school work, and in holding religious meetings.

The London Congregational Union has opened five mission halls in East London, reaching twenty thousand beneficiaries by shelter, food, fire, and clothing, and carrying on a very successful rescue work. The clothing item is thirty thousand garments in a year. Dr. Mearns, the Secretary, is the author of the *Bitter Cry of Outcast London*, which has reached a circulation of three-quarters of a million.

The London Wesleyan Home Mission is carried on by seventy refined and educated women, laboring among the most degraded population of the city. Rescue work is one of their specialties, and they maintain a medical mission. The Order of the Sisters of the People works for the young women of the East End in varied friendly offices,— the finding of employment; and, particularly, much time is spent in promoting fairly good marriages among them.[1] This work is so largely gratuitous that the mission is almost self-sustaining, the missioners contributing freely to the cost of living, and the outside subscribers are women. The great work of the West London Mission is under the supervision of Mrs. Hugh Price Hughes.

[1] *Woman's Mission*, p. 43.

Mr. Spurgeon's Stockwell Orphanage, now planted in a four-acre lot in a London suburb, has cared for 1742 children; and the Tabernacle almshouses for the aged have proved a most beneficent charity. His Pastor's College has sent out a thousand men.[1] One of his students, Rev. Archibald G. Brown, has gathered five thousand into the East Tabernacle within twenty-five years, and has proved himself one of the great spiritual powers of the kingdom. The East Tabernacle employs nine missionaries, making twenty-six thousand visits in a year; giving out food to a third part of those called on. The expense is met wholly by thank-offerings, and somebody is always so thankful that there is no begging for money.

The Regent Square Presbyterian Church provides the youth of working classes with varied entertainment, and instruction in trades, and nine classes for scientific studies. The Tolman Square Congregational Church has twenty forms of church work, five being in the interests of temperance. Dr. John Clifford, of Paddington, has now under way a Young People's Institute, at a cost of $50,000. The Highbury Quadrant has fifty-six forms of Christian work, and in fifty-one of them the workers meet once a week. There are five hundred and seventeen working members, who reach ten thousand persons by philanthropic and spiritual outgoing.

The interdenominational London City Mission expends more than $300,000 a year, and employs the continuous service of five hundred missionaries. More than fifty-three thousand drunkards and fallen women have been reclaimed through this Society. Year before last, 3,667,680 visits were made; of which more than two hundred and seventy thousand were to the sick. The Society ordinarily meets half a million workingmen in a year. The annual religious services are more than eighty thousand, of which ten thousand are outdoor meetings. There are thirty-eight subdivisions, or forms, of service; so reaching neglected classes of every type. For example, special missions to night cabmen, day cabmen, omnibus men, or canal boatmen.

There is no better illustration of the normal outworking of practical Christianity than is found in the ordinary administration of Christ Church on Westminster Bridge Road. "I have always held," says the pastor, the Rev. F. B. Meyer,[2] "that the Christian church is the true parent of all philanthropic schemes, and that they must depend on her for their maintenance. That philanthropy fails in its loftiest results

[1] The work of Mr. Spurgeon, in reaching the masses, was quite unprecedented in the history of British Christianity. Crowds had been gathered, but they were never before so well kept together, and so thoroughly organized for Christian and humanitarian service.

[2] Letter of April 19, 1895.

MISSION WORK IN GEORGIA.

which does not give Jesus Christ to men. On the other hand, philanthropic work is the noblest education that a church can receive, balancing its devotion to God with devotion to man for His sake."

14. The War Cry.

The work of the Salvation Army is upon lines of activity made memorable by the early Baptists and Methodists some generations since. The rank and file are all at it and always at it,— the salvation of the lost. Farmer Jones of Seattle says that the Army workers are the only Christians he is acquainted with who really make friends with the drunkards, and this commends it to him.

Looked at in a large way, it is a deliberate plan to tackle the slum population of the world, and to abolish the slums through moral reformation. Without claiming a monopoly in this line of work, it has achieved a success so noteworthy as to attract general attention and hearty co-operation.

General William Booth is one of the most remarkable men of the century. His epoch-making book, *Darkest England*, was but an incident in a life work that will command the admiration of the ages for his invention of the most efficient instrument of any age for evangelizing the masses. His sincerity, his singular devotement to his work, his tolerance of divergent methods, and his personal modesty, have given him a deserved pre-eminence as the great bishop of the established church of the poor.[1]

Mrs. Catherine Booth, the Salvation Army Mother, was, equally with her husband, called of God to this work, and singularly qualified for it by extraordinary providential gifts. She was pre-eminently a soul-saving woman, working for the most degraded with a pure and disinterested love. She was, too, an eloquent preacher; of sound judgment as a counselor, and of remarkable foresight. Seven children, in every way singularly adapted to carry on the Army work, now rise up to call her blessed. Her funeral service in October, 1890, was attended by thirty-six thousand people, at the Olympian Hippodrome in London.

Mr. Booth was a child of the Established Church, but united with the Wesleyans at fifteen. Catherine Mumford was attracted to his ministrations, and, together, they organized an independent open-air and dancing-hall mission in the most disreputable section of London. This was so great a success, 1865–1878, that the scope of the move-

[1] The title bestowed upon him by His Excellency Governor Greenhalge of Massachusetts.

ment was enlarged by the thorough-going military organization of the Salvation Army, upon lines already followed in their smaller Christian mission. The Salvation Army theology is more nearly allied to that of the Methodist Church than to any other, being so through the early conference relations of Mr. and Mrs. Booth. General Booth's own sermons are fair samples of the good old-fashioned Methodist preaching of the Gospel at its best, without sensational or emotional appeals, and without sectarian bias or a spirit of controversy. He makes few points, and makes them clear. He has good sense, and qualifies his words when in danger of being misunderstood. There is no mistaking what he means, and he does not intend to take positions untenable, uncharitable, nor to antagonize any saint or sinner. He is reasonable, and intensely in earnest, believing the Gospel with all his might; a well-balanced man, at the farthest remove from egotism, fanaticism, or impracticable scheming.

GENERAL BOOTH.

As to their peculiar methods for propagating their faith, the members of the Salvation Army have been popularly understood to be erratic, by all means seeking to save some,—as it were pulling them out of the fire. The zeal of Thine house hath eaten me up.

If Paul was thought to be mad, and Jesus Christ beside Himself, what shall we say of these brethren and sisters who go forth under the motto of "Blood and Fire?" It is, however, the blood of the Cross, and the fire of Pentecost. The Salvationists are literally Soldiers of the Cross.

By virtue of the military organization, obedience is the first law. The machinery subjects the individual will as perfectly as that of Loyola. It is one of the secrets of success that every soldier is a worker; and another secret, that every officer is ready to go promptly to any part of the world. In searching for further

Grounds of Success,

it is to be said that every corps is self-supporting,— four thousand of them. The ten thousand officers have no salary, and have nothing till all bills are paid; if, week by week, there is not enough to meet the officers' actual necessities, the local soldiers contribute. And if there is more than is requisite for current needs, it is so expended as to increase the efficiency of the local corps.

THE ARMY MOTHER.

Mrs. Catherine Booth. The original of this copy was furnished by Brigadier William Brewer.

Another secret of success is due to the example and foresight of the Army Mother in giving so large a place to consecrated womanhood. Half of the officers are women, who on the average, as a rule, are more devout, and ready to work harder and cheaper than men. There is more self-sacrifice in the sex, in proportion to numbers.

Their double name, says the Rev. Will C. Wood, is one of their secrets of success : it is an Army, and it is to seek solely the Salvation of the world, — two ideas that need to be made prominent in Christendom.

Every soldier is a worker, if he is obedient ; and if not, he is dropped from the ranks. The rank and file obey orders. To secure the performance of ordinary Christian duty, the ranking officer does

not spend his time coaxing, cajoling, advising, requesting, and beseeching a set of religious bummers, who are bound to do what they have a mind to; but he directs, and disobedience is desertion. There are no ornamental and honorary members. Nor is the corps a mere religious club. Every corps is expected to have

Sixteen Meetings a Week,—

ten indoor and six open-air services. The Army is kept on the move. This is one of the secrets of their success. Summer and winter there is a seven o'clock Sunday morning meeting, the knee drill, and "a free-and-easy" in the afternoon. Aside from two meetings in a week to indoctrinate the corps, and to give them private instruction, the theory of fourteen of the weekly meetings is not to receive instruction, nor primarily to worship, but to do good to others.

'Tis related that Dickens once attended a book party in his ordinary dress; representing, as he said, the character of "the gentle reader," who figured so often in Scott's novels. If the gentle reader of this book will imagine himself looking on at a Salvation Army meeting, this is what he will see and hear: —

The air is filled with martial music, or with the shouting of men in the onset of battle. He hears men praying with all their might, and sees them gesticulating too with all their might, as if to gain help by haranguing heaven. Then the gentle reader will find in full play the aptness, the ingenuity, the pluck, and persistency of the auctioneers, in bringing men to a spiritual decision "by coming forward": —

"Here is number eleven coming,— now for twelve. Here comes twelve. Everybody that is glad, clap your hands, and shout,— Hallelujah."

"When you get away from the doubters," says General Booth, "then you will understand the shouters."

When a sailor was moved by the Holy Ghost to praise the Lord at a prayer-meeting, he was moved to do it in sailor-like fashion, by a swing of the hat and "Hurrah."

Then, too, at this meeting, the rank and file are all at it, and always at it; every man and every woman an active participant, instead of merely looking on, to admire or criticise the zeal of other people. Mr. Mills, the evangelist, has told me that one of the most difficult things in revival work is to get helpers to go upon the floor to seek out inquirers, and to obtain religious conversers for the inquiry room. The Salvation Army has no difficulty of this sort. The leader tells this one or that one to go, and it is done at once.

Then the penitent seeker says to himself: "This poke-bonnet and this red blouse do not hold too much theology; and I think I can understand them. If they say they know it is all right, I'm going to try it."

It is a fact that the Salvation Army soldiers, men and women, look happier than those in the same social class who are not Christians. This is a mighty argument with those who have a sense of their own wretchedness. They are ready to take the testimony of these hearty, happy people that there is "something in religion."

Then, too, the Salvationists conduct their business by carrying round "samples." They can, at once, produce the very men and women who have been drunkards, dishonest, immoral, who are now sober, honest, moral, and rejoicing in the power of God manifest in their own lives. This fact has tremendous weight with sinners who are tired of sinning, and sincerely desirous of attempting to get clear.

Another method of work is the street parade, with the band and songs of salvation, and the national colors, and the Army banner, — a crimson field and blue border. If even our staid *Missionary Herald* has within a year or two made a pathetic plea for sending out a few second-hand cornets to South Africa, for collecting the pagans to the kraal services, why not, Salvation Army fashion, ask the kraals to contribute a few second-hand tom-toms to drum up the pagans of Christendom?

The open-air meetings of the Salvation Army in the United States have been attended by four millions of people within one year; a creditable crowd collected by a handful of workers, there being, in 1890, only 8662 Salvationists in the country.

Perhaps one of the most notable grounds of the success of the Army is the habit they have of labeling or ticketing every soldier — "Salvation Army." If every Christian in the world would show his colors, wherever he is, the world would the sooner be won to Christ. If the average church member were to wear at his business a red jersey jacket, emblazoned "Prepare to meet God," 'tis likely that he would be not only an aggressive worker, but he would at least make sure his own preparation.

It is perhaps suitable to classify it as one of the causes of the success of the Salvationist movement, that it is so largely a social power in the attention it gives to

Practical Questions,

instead of debating theology. The pathetic stories of twelve hundred Stepney paupers, as detailed by Mr. Charles Booth, reveal a horrible depth of human wretchedness; and it is the business of the Army first

and last to care for the neglected, to provide for the destitute, to minister to the homeless and hopeless. Their prison gate work has been a great success in Australia. It is carried on in South Africa and in Ceylon.

The ultimate betterment of the social condition of those unreached by ordinary religious workers is the aim of the Army, which is in fact made up by taking men and women from the street corners and from saloons, and helping them to shake off their old habits and get a new start in life. It takes the lowest, and gives what is to them a higher culture. And they all come to have a singular sense of respectability when they once think of themselves as the sons and daughters of the Almighty.

SALVATION ARMY SISTER,
Interviewing a drunkard, London. — BREWER.

More than three-eighths of the Army corps are located in Great Britain, where their peculiarities and their aggressiveness have been met by mob violence, readily matching that which greeted the Wesleys. The members of the Booth family have been in jail for conscience' sake more frequently than some of the law-breakers in our border states.

Intelligent reporters claim that the Army is already making a distinct impression upon the

Poverty

of the worst wards in English cities.[1] As a form of city mission work, the Salvationist service is as useful as it is unique in its philanthropic or humanitarian service. The army has developed a high degree of

[1] It is certainly one of the powers working to this end. Compare Secretary C. S. Loch's paper in Book VI, Part Third, Chap. 2.

efficiency in economical work among the poor; no other organization can match it. This sociological work in Great Britain has received the hearty support of some of the most eminent Englishmen of this generation, even if they are not fully satisfied as to the permanent

PICKING UP STRAGGLERS

For the Salvation Army Shelter, London.

moral elevation of those ministered to. Without raising the question of spiritual salvation,[1] here is a great relief work carried on day by day; and there are many of the beneficiaries to whom the Army dis-

[1] General Booth, who is in the best position to know, claims that eighty per cent. of the fallen women coming under their care have reformed, and sixty per cent. of the criminals.

cipline proves permanently beneficial. It is to the credit of our common Christianity that the slum officers in London, mostly women, made four hundred and forty-five thousand visits in one year, and cared for eleven thousand sick.

The Darkest England fund has been used to establish, among other institutions, Food and Shelter Depots, that are self-supporting, in furnishing soap and water, supper, lodging, and breakfast, for eight cents. The first year of the administration of the fund reported two million nine hundred thousand meals given, one hundred thousand farthing breakfasts for children, one million two hundred thousand half-penny meals, and a million and a half meals costing from one penny to four. There were three hundred and fifty thousand lodgings the first year, and a million and a half the second.

There are seventy-five Army centers in London for administering social relief. The Rescue Homes, and the schemes for furnishing employment, offer definite opportunity to many thousands of persons to redeem their lives. Salvage wharf work for assorting the rubbish of London, self-supporting shops for learning men's trades, farm colony work on twelve hundred acres seven miles below London, which is already a success, knitting, bookbinding, and laundry establishments for women, supported wholly by their earnings, and £25,000 reserved for opening an over-sea colony,— all these attest great practical sagacity in the leader of this work, who lacks little of being the chiefest apostle of industrial education.

Commander Ballington Booth is at the head of the work in America, ably seconded by his wife, who has acquired great influence through the exercise of admirable executive qualities. He is the second son of General William and Catherine Booth; he has the oversight of four thousand officers, and brings to the work powers highly disciplined by important services in London and in Australia. It is one of the anecdotes of his child life, that he wrote: "I feel more determined than ever to work every minute. Lord help me. I will do what I do well. I will get on. I will be a man."

The women workers in New York look not so much upon what is evil as upon what can be improved. They dwell among the most degraded, living, in respect to condition, as the people live, and performing kind offices for the sick and for children,— washing the babies and washing the floors. Within three months they took seventeen hundred babes and little children to wash and feed, while their mothers were at work. One mother, seventeen years old, was found, who slept for weeks in the entryways of lodging-houses, and who washed her baby under the hydrants in the street. This is an age of

missions, of foreign adventure, and of heroic home service. Miss Schofield, a distinguished college graduate, was a wise woman to join the Salvationists, and enter the slums; devoting herself to God, in the service of fallen humanity.

President Seth Low, Dr. W. H. Ward, Dr. Lyman Abbott, and many of our best-known and most conservative citizens, endorse in substantial manner the sociological work of the poke-bonnets and red jackets. And an eight-story building has been completed in New York for Army use, erected in memory of Mrs. Catherine Booth.

A KIRTTAN BAND. — BRUCE.

When American missionaries are touring in India, they sometimes gather the villagers for evening service by instrumental and choral music, — a method not unlike that of the Salvation Army.

It is a part of the well-settled policy of the Army not to make sectarian attacks upon Christians, persons, nor societies, in their meetings or in their publications. There are, all told, twenty-seven weekly papers, and fifteen monthly, the total issue being more than thirty-three million copies a year; besides several millions of books and pamphlets. *The War Cry* receives no advertisements, but inserts in every copy plain directions of the way and conditions of salvation; and this is carried into places of the worst repute, and into saloons and beer halls, all over the world. The poke-bonnets have no dignity to lose, no social standing to be compromised; but they go wherever there are

souls to be saved, snatching them as if out of the fire,—and God uses them to rescue many.

The ordinary receipts and expenditures of the Army are about two millions and a quarter, in dollars. More than a thousand foreign mission stations have been occupied, the work being done in twenty-nine languages. Self-extinction is as perfect as under Jesuit rule, and the missionaries live as the natives do. In India they are in huts, and wear Hindu clothing, and even bear Hindu names given them by the natives; and they get food from door to door as religious devotees.

The converts from many lands appear, here and there one, to join the work of the Army in Britain or America.

ITINERANT BAND,

Church Missionary Society, Palmacottah, India.—PAUL.

15. BLOOD AND FIRE.

By GENERAL WILLIAM BOOTH.

Two things alone are indispensable to the salvation of the world,—the Blood of Jesus Christ, and the Fire of the Holy Ghost. With these the Soldiers of the Cross can cover the earth with the knowledge of salvation.

There is no one who says, I am not a sinner; no one dares stand up and say, I have not sinned against God, against myself, nor against my neighbor. The consciousness of sin lies deep in every heart.

Where there is sin there is penalty. Sin supposes law, law supposes penalty. Law without penalty would be no law at all, but merely good advice.

Sin is recorded in two volumes, in the book of the divine remembrance, and in the book of human memory. The time is coming when these books will have to be opened, and their contents perused. Conscience will torment the soul with the memory of sins, unless they have been forgiven; and the Day of Days cannot be very far away when every soul will have to stand before the Great White Throne.

Jesus Christ came, and suffered, and died, and rose again, in order that full and free forgiveness might be made possible for every man. God has engaged to receive those who come to Him in true repentance; and when forgiven, the soul will hear the voice of Jesus saying, "Go in peace and sin no more."

Every soldier in the Grand Army of the Lord of Hosts has been convinced of sin, felt its evils, mourned over it, accepted forgiveness through the blood of Jesus Christ, and is now walking and living by the power of the Holy Ghost, in the consciousness of the divine favor. They went to the throne as sinners, offered themselves for the service of Jehovah, received the assurance of salvation, and now glory in the fact that they have passed from death unto life.

When a soul comes to Christ, it needs salvation in two directions,—it needs Forgiveness for the sins of the past; and it wants Deliverance from the power of the evil habits, that would, otherwise, compel the commission of the same sins in the future. The power of the Holy Ghost brings deliverance from the bondage of evil, and introduces the soul into the liberty of the children of God.

People ask sometimes, "What is the use of my seeking forgiveness? Were God to blot out the catalogue of my past transgressions to-day, I have such a wretched temper, or am mastered by such evil appetites and dispositions, that I should be swept away with the temptations of to-morrow, bound hand and foot by evil habits of a lifetime. Have I not tried again and again to rise? And, failing in the effort, have I not again and again sunk down into the arms of despair? What can I do? My very nature compels me to sin, and though I see myself drifting, drifting to my doom, I cannot stop, I cannot help myself, O wretched man that I am: who shall deliver me?"

Behold, my brother, there is hope for you. There is deliverance at hand. Don't you hear the words of Jesus chiming in your ears like the bells of the better land, "All things are possible to him that believeth?" It is possible for you to have a new heart and a new nature. If you do not believe in devils, you believe in devilish things,

devilish passions, devilish tempers, devilish lusts. These are the devils, and these are as bad as devils, but Jesus has come to cast them out.

Oh, Hallelujah! God will not only forgive the past and blot it out of His remembrance, and cover it even from your own gaze, but He can change your nature and preserve you from sin in the future. All who know you on earth and all who know you in heaven, when they see the mighty change that will come over you, will say, "He has been born over again, he is a new creature." Come hither, troubled heart, proud heart, avaricious heart, unclean heart, and like a flash of lightning that heart shall be changed, and you shall have a new heart.

Oh, how is it that men go about trying to persuade themselves that a fatal necessity is laid upon them to sin? This is a delusion. If any man says he cannot help sinning, that he must distress the Redeemer, spoil his Christian example, and mar his earthly Paradise with this dirty thing we call sin, it is a terrible mistake. Surely, surely, God is able to deliver any one and every one completely out of the hands of his spiritual enemies; and once delivered, surely, surely, the mighty arms of Jehovah wrapped around him are able to hold him up.

And it is gloriously possible for every son and daughter of the living God to be transformed into a soul winner. He can be delivered from the domination of the petty, selfish interests that may have absorbed him in the past, and be transformed into a flame of fire. He can have a Personal Pentecost, and go forth filled with the Holy Spirit to turn the world upside down.

I was once billeted in the home of the mayor of a large English town. He was an agnostic, which is, I suppose, only a polite word for atheist; yet was he, humanly speaking, a beautiful character. He was one with me in sympathy with the submerged, suffering crowd for whom I labor. He said, "There is one thing I cannot get over in you Salvationists. You are such a happy lot." I should have thought that he would not have wanted to get over it, but to have got into it. And he went on to say,—"I attended one of your meetings once, but I am such an emotional being that I did not dare to go again, fearing lest I should be carried away, and so become one of you."

The condition on which the realization of this salvation is made to depend is Faith. "According to your faith it shall be done unto you." "All things are possible to him that believeth." If there is much mystery about this statement, I will not on that account be hindered from getting all the blessing out of it that is intended for me. If I cannot understand the "all things," I will try to realize the "some things" that I need.

If I ask a hungry man to partake of a meal with me, he does not wait to understand the nature of the food, from whence it came, or how it is prepared, before accepting my invitation; he does not trouble about the mystery of digestion, nor the process of assimilation that follows; he eats the stuff and profits by it, and perhaps comes to understand it afterwards. So let us deal with the blessings of salvation. Let us believe and enjoy whether we can understand all about it or not.

He that believeth shall see the glory of God. When the father of the boy with the dumb spirit said, "Lord, I believe," the devil was cast out. Faith was the condition. It is not, all things are possible to him that can understand, desire, hope, fear, know, nor even repent and consecrate, but "All things are possible to him that believeth."

The outward heaven which God has prepared for those that love Him will be no heaven to you unless you have the heaven of life and purity, and love of heaven inside you,— that is, unless you are possessed of the spirit of heaven; but God is strong enough, loving enough, and clever enough to create heaven within you.

You may pray, weep, work, but all will avail nothing unless you believe. Lord, I believe, help Thou my unbelief. Lord, I do now believe as well as I can; to the uttermost of my ability I trust Thee now.

William Booth

16. Young Men's Christian Associations.

This interdenominational and international form of city mission work is conducted by young men, and aims to reach young men of every grade of social standing by securing their co-operation in multifarious activities which interest young men,— and reaching these men in order to promote their spiritual good. It began as a movement to conserve the Christian spirit of young men in cities. In America it was at once powerfully developed as an aggressive work, welcoming strangers, reaching out in religious service. It has not only developed the highest order of executive force, in extending its work, but it has proved a remarkably efficient evangelistic power in Christendom.

In the early months of 1894 there were fifty-one hundred and nine associations: six hundred and fifty-eight in Great Britain, nearly a thousand in Holland and Switzerland, more than a thousand in Germany, and thirteen hundred and ninety-seven in the United States.

The membership in America and Great Britain exceeds the number of soldiers in the armies of England and the United States. The real estate owned by the American associations is about fifteen and a quarter millions of dollars. The annual association expenses in America amount to more than two millions.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION BUILDING.

This building cost $300,000; that in New York, $500,000; that in Philadelphia, $700,000; and the Chicago Y. M. C. A. building out-tops them all, at $2,000,000, and thirteen stories high.

The total attendance upon young men's religious meetings is two and a half millions, as reported by two-thirds of the American associations. One-third report two hundred thousand as the attendance in Bible classes.[1] The British associations maintain more than forty-five thousand religious meetings every year.

[1] The associations are all active workers in the temperance reform and in promoting wholesome literature. The maintenance of reading rooms, libraries, evening classes, social rooms, physical training, is a part of their regular work. As a world-wide movement, the Y. M. C. A. has won a notable record among athletic circles for its work in fostering physical culture, promoting muscular Christianity, educating physical directors who are earnest Christian men. A quarter part of the associations report twenty thousand young men in evening class work. The employment bureaus, as reported by a third of the associations, find situations for ten or twelve thousands of young men annually. The Bowery branch in New York, in 1893, gave to young men out of work thirty-two thousand lodgings and one hundred and eight thousand meals. The Brooklyn Association has nine branches, seeking out the young men in every quarter.

Each association is independent in its government, but interlocked with all others by having a common religious basis, agreed upon early in the movement. And after the very first years, some ten or twelve per cent. of the gross amount raised has been used in supervision, as represented by the international organization, and in extending the work. There are some twelve hundred local secretaries in America; first trained for their work, then supported in it.[1] They are, moreover, aided by thirty-six thousand young men, upon boards of directors and working committees. And there are nearly eight hundred eminently qualified men engaged upon state and international committees of supervision. There are thirty paid secretaries of the international committee in the United States, who give their entire time to advanc-

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

Reading-room and library, as seen from the game room.

ing the work, in certain specified directions. Upon the whole, it is one of the best organized of all modern evangelistic movements. It has been favored, from the beginning, with the leadership of very

[1] Business ability, education, Bible knowledge, spiritual consecration and aptitude are requisite, and then special training in the schools at Springfield, Massachusetts, or Chicago.

capable business men. The ablest and wealthiest men of affairs in America have heartily co-operated in this work.

The state organizations are so efficient that seven or eight thousand delegates meet annually, representing a thousand associations; then there are biennial United States Conventions, and triennial World Conferences, which are largely attended by American delegates.

The associations in the United States gave early proof of their business capacity in the inception and conduct of the Christian Commission, in the War for the Union. And their evangelistic efficiency in looking after young men is proved by statistics gathered over broad areas, and representing a great variety of communities. Joseph Cook, D. L. Moody, Major Whittle, and a vast number of evangelists and religious workers, whose names are well known, began their service in connection with association work.

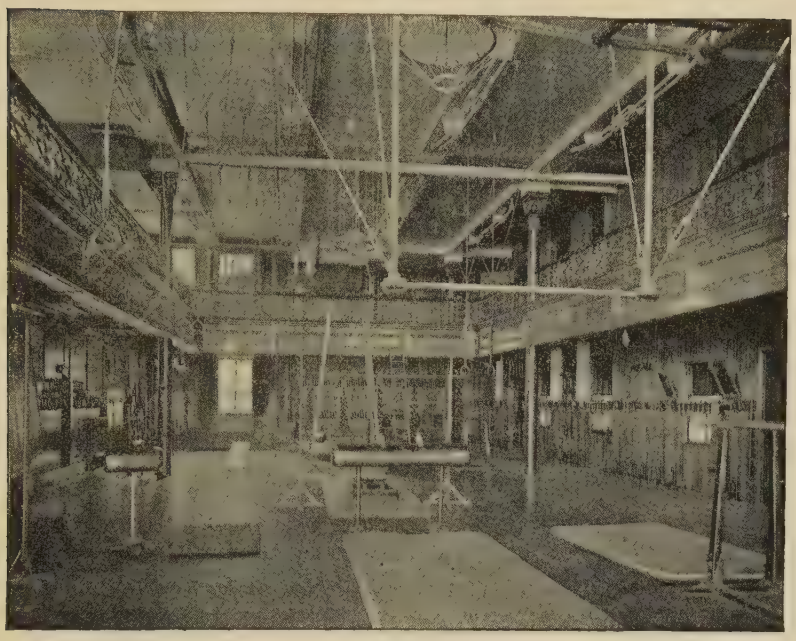
Great vital energy, enthusiasm, and practical sagacity have been evinced in reaching out for new work among young men. As an illustration, take the

Railway Branch.

The five hundred million passengers on American railways are transported by nearly a million employees. The Y. M. C. A. workers began forty years ago[1] to look after these men, and there are now seventy railway secretaries. Work is maintained at a hundred points. The American railways appropriate $100,000 a year toward the expenses, the salaries of the secretaries being on the pay rolls. For example, the New York Central and Hudson River Company support Y. M. C. A. branches at fourteen points, the company paying half the expense, and the other half is made up by personal subscription from officials of the road and friends of the association.[2] That they can well afford to do it appears from the fact that one railway branch diminished the receipts of a liquor seller near by, not less than $2300 a month, according to his own testimony. 'Tis said also to be a good-paying investment, since by developing conscience the men handle the rolling stock better. This is a remarkable testimony to the value of practical Christianity, given by hard-headed business men who want their railways well taken care of, and who are willing to pay Y. M. C. A. secretaries to develop conscience in their workmen. There are, on the New York Central and Hartford Railroad, 2462 members; the libraries contain 8676 volumes, and the rooms were visited by a total attendance of 358,263 in 1893.

[1] At St. Albans, 1854, and in Canada, 1855. In 1868 the first railway secretary was appointed, and in 1872 a great impetus to the work was given by the Cleveland Association.

[2] Letter from G. A. Warburton, Secretary, July, 1894.



GYMNASIUM, BOSTON Y. M. C. A.

Intercollegiate Associations

now include 441 in America, with 27,034 students.[1] Institutions, like Yale and Harvard, have given up old religious societies, and organized Y. M. C. A.; so leaguing themselves to a great movement, and promoting intercollegiate Christian work. The Northfield Summer School is an offshoot of this collegiate movement, some four hundred students from a hundred colleges spending a part of the long vacation in the study of aggressive methods of religious activity, under the tutorship of the most eminent evangelists of the world. The Student Volunteer Missionary movement is another offshoot.

This work began in a revival at Princeton, Mr. L. D. Wishard being a prime mover in it.[2] Largely through his apostolic touring there are now 181 Y. M. C. A. in Asia; there are 79 in India, 22 in Ceylon, 29 in Japan, 23 in Asia Minor, and there are 67 in Africa and Oceanica.

[1] 1892–93.

[2] Mr. Wishard is a fair exponent of the businesslike methods of the Y. M. C. A. workers at their best, being notable for "getting down to business" in his addresses, having the knack of condensed statement, packing much into little, and with points well arranged. He is a clinching speaker, fastening in the mind what he says; an ongoing magnetic man.

Mr. W. Hind Smith has made a more recent Y. M. C. A. world tour, forming associations, and visiting forty-eight centers of work in sixteen British colonies or foreign countries. Experienced men are at work training secretaries in the great mission fields.[1] Cornell University supports a worker among the fifty thousand students of Tokyo. The American associations are now well settled in their policy to reach the young men in non-Christian lands, co-operating with the missionaries in various fields.

Young Women's Christian Associations.

The women of America, to the number of more than seven thousand, have aided the young men through some sixty auxiliary societies, contributing to association building funds and furnishings. The associations for young women, which are now found in the principal cities of England and America, were first established twelve years after Sir George Williams began his work for young men. Lady Kinnaird opened a home for girls in 1856. There are now a hundred thousand members in England. The London Association has seventeen thousand members; it owns one hundred and forty-two institutions of various sorts, — among them nineteen lodging-houses. There are twenty-two local institutes. The Travelers' Aid Society, alluded to in Dr. Hale's paper, originated with the London Y. W. C. A. The Boston Young Women's Christian Association employs an agent to meet all incoming steamers; to help young girls to find their friends, to find lodging, and work.[2] The Brooklyn Association has 3718 members. The Young Women's Association work has made its way to mission fields.

A very interesting local work, much like that of the Women's Associations, has been carried on by Madame Bellet, in Boulogne, for some twenty years.

The Brotherhood of St. Andrew

has a thousand chapters of some eleven thousand young men, in more than nine hundred episcopal parishes; the members standing pledged to personal labor in exercising a religious influence upon young men, by definite work week by week, — an organization very efficient in Canada and Australia, and in the British Isles.[3] In the great New

[1] For a part of the material of this paper or suggestions in regard to it the Author makes special acknowledgments to Russell Sturgis, Esq., and to Secretary Wishard. There is a valuable article in Bliss' *Encyclopedia of Missions*. Funk & Wagnalls, New York.

[2] Last year visiting five hundred and eleven steamers and caring for more than nineteen hundred girls. Trinity Church maintains another society for the same purpose, of which Mrs. Bernard Whitman is President.

[3] John W. Wood, General Secretary, Clinton Hall, New York.

York churches, the chapters of the Brotherhood are composed of picked men. It is like having a well-organized, compact, and remarkably efficient Y. M. C. A. in the service of a local church, with six or eight forms of special work, conducted by capable committees. They are judicious, well-balanced men, most competent from a business point of view; and as evangelists they are quite equal to conducting services for half a hundred souls gathered in a mission.

Y. M. C. A. SECRETARY, AINTAB.

The Brotherhood is a remarkable body throughout the country. Its mission is well voiced by Bishop Brooks, — "Only to find our duty certainly and somewhere, somehow to do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God."

The Society of Andrew and Philip is a similar organization, interdenominational, gathering within six years a membership of about six thousand, in two hundred and seventy-seven chapters, among twelve denominations.[1] "Eureka," quoth Andrew, in calling his brother. And it was the great act of life when Philip sought Nathaniel.

[1] Mr. T. A. Wonder, General Secretary, Baltimore.

17. What Christian Endeavor has achieved, and has yet to achieve.

By Rev. John Henry Barrows, D.D.

Like many other great movements, Christian Endeavor had a humble beginning. It may be said to have been born in the heart of a pastor who felt oppressed by the inadequacy of the means used to develop the Christian life of his young people. Like Christianity itself, like the Protestant Reformation, like the beginnings of New England, like the Sunday-school movement, like modern missions, like Garrison's Antislavery Reform, like the temperance crusade, Christian Endeavor looked very small and unimposing at the start. No council of Church Fathers gathered with paternal pride about its humble cradle. To-day it is a tree of life, whose branches cover the nations. More than two millions of earnest young men and women and children are gathered beneath its inspiring banner, on which is still inscribed the motto, "One is your Master, even Christ; and all ye are brethren." Even in the city of Chicago, the Christian Endeavor meetings require eight different languages. More than a score of earth's tongues have been utilized for this new, yet old, evangel.

The founder and president of this mighty movement has always been its best interpreter. He has often shown that the Christian Endeavor Society is not a mere organization, but a great providential movement, born of the Spirit of God and blessed by the Spirit of God. The human instrumentalities do not account for its rapid increase, its unparalleled development.

It is in harmony with the temper and spirit of all the great denominations, and has made itself at home in all the leading Protestant churches. "The Methodist finds in it fire, fervor, and testimony; the Presbyterian, steadfast covenant-keeping; the Baptist and Congregationalist, local self-government; the Episcopalian finds child nurture and training; the Disciple of Christ, the communion of saints; the Friend, the constant moving of the Holy Spirit on young hearts; the Lutheran, the very spirit of the Reformation."

Dr. Clark describes the four principles, the four driving wheels, of the Christian Endeavor movement as "pledged individual loyalty, consecrated devotion, energetic service, interdenominational fellowship."

The Society draws its best life from the prayer-meeting. It endeavors to raise the spiritual standard of the Church; it seeks to declare, in

the ringing tones of William Carey, "Your business is to preach the Gospel; and you keep store, or work on the farm, or go to school, or do housework," as he cobbled shoes, "to pay expenses."

I. II. III. IV. V.

RECENT CONVERTS AT LAHORE. — ORBISON.

I. Reading medicine at Lahore Medical College.
II. Reading for a B.A. degree at Lahore Mission College.
III. Reading for a B.A. degree.
IV. Engaged as an evangelist, — an excellent preacher.
V. A convert from Mohammedanism; a teacher in the Mission School, and a preacher.

All are from the best families; all suffered great persecution, being ostracized by family and friends.

As the years go by, President Clark makes more and more of the fourth driving wheel,— inter-denominational fellowship. And those who have been present at the great international conventions have felt the sweetness and strength of this feature of Christian Endeavor. Probably there have been no Christian conventions of modern times which have awakened the enthusiasm and exerted the world-wide influence of the international Christian Endeavor meetings. This movement represents the new era which has dawned on the Christian Church. The Church of the future is in it, and we behold its fair lineaments and know its spirit. It is bright with hope, and burning with love, and faithful in many-sided activities. It is a church of

A BAND OF CHRISTIAN ENDEAVORERS.

Photograph taken at a convention, Termangalan Station. "It includes," says Professor Jones, "some rousing Endeavorers."

brotherhood, not of contention; it stands for righteousness; it believes in the Lord's Day; it is opposed to whatever corrupts and defiles and imperils the manhood and womanhood of the nations.[1] In looking over the vast sea of young faces, gathered in the Madison Square Garden, New York, in 1892, the late Dr. Schaff, the learned and world-famous historian of the Church, said, with a radiant smile: "Christianity is not dead. The Christian Endeavor movement makes a new chapter in the history of the Church; but I am too old to write it." He realized that each one of these seventeen thousand young Christians represented something alive, alive for Christ. He realized that they had come, many of them, long journeys from the remotest parts of

[1] In Louisiana the Society is anti-lottery; in Utah it is anti-Mormon; at the Columbian Fair it was anti-Sabbath-breaking; and all over the land it is anti-rum.

CHRISTIAN ENDEAVORERS AT MERSIN, NEAR TARSUS.

Miss Mary Metheny in the center is their leader. Arabs, Armenians, Chaldeans, and Greeks.

the continent; thousands from beyond the Mississippi, hundreds from Canada and the northwestern provinces of the Dominion; that representatives had come from England, Scotland, Spain, Australia, Ceylon, India, Africa, China, Japan, and the Sandwich Islands. He perceived the world-wide significance of this movement and its mighty determining force on the Church, — the better Church that is to be.

From the standpoint of the earnest minister, the Christian Endeavor Society, with its iron-clad pledge of faithfulness to the prayer-meeting, has changed what was many a pastor's chief burden and anxiety — the training of the young — into his chiefest joy. Under its ministry the pastor's knowledge and love of his young people, and their knowledge and love of him, are both continually augmented. Even a small society is often a great help, through the development of Christian life among its members, through the training of their hearts and lips in confession, through the aid they have brought to the Sunday-school, and through the faithfulness by which they have stood by the pastor in special Christian work.[1]

With more than forty thousand societies pledged to loyalty to the Church for special service, Christian Endeavor has a future before it, second to no other Christian movement of modern times. In America, where the perils of wealth have become so numerous, and the tendencies to self-indulgence are so swift and strong, we can hardly overestimate the ultimate spiritual value of these companies of consecrated hearts who are willing to make a stand against worldly conformity and pleasurable ease, and to pledge themselves, trusting in divine help, to do all in their power for their kingly Redeemer. They lift a standard of conscientiousness which rallies about it much of the noblest enthu-

[1] The practical results are too multitudinous to be detailed. One society kept the church alive for months while its pastor was sick; another has given $200 a year to foreign missions, and supports a girl in Syria; another has sent two foreign missionaries; another has two young men studying for the ministry; another has sent two missionaries to Africa; another is educating a Japanese girl; another has organized thirteen other Christian Endeavor Societies in eighteen months; another, in Bombay, supports twelve missionary enterprises in that city; another, in Mexico, has fourteen members studying for the ministry; another sent one hundred and fourteen sacks of flour to the Russians; another has built a new church and helped erect a school for colored girls; another has bought a horse for a home missionary; another sends members to sing and pray at the poorhouse every week; another supports three native preachers in China, Japan, and India; another is running five Sabbath-schools, and has starved a saloon-keeper to death; another reports thirty conversions in one year; another is fighting race-track gambling; another sends fifty periodicals a week to missionaries in the West; another has five young women employed as city missionaries; another has established two branch Sunday-schools; another runs a "fresh-air" home. This list might be increased indefinitely.

The Christian Endeavor Union at Wilmington, Delaware, has conducted a most noteworthy enterprise by forming a Sunday Breakfast Association for tramps and wayfarers.

siasm and determination. There is many a young disciple who has no adequate thought of what it is to be a Christian, and is very much like the old deacon who said to his pastor, "There is only one thing I can't resist, and that's temptation." There are a great many people who need just the regimen and routine and reinforcement which the Christian Endeavor Society furnishes to make them valiant and vigorous in resisting evil.

The Christian Endeavor movement represents not a spasmodic but a persistent and abiding force. The future will reveal a vast increase of missionary consecration, and large reinforcements to benevolent contributions. It will raise up an army of Christian patriots to reinforce the reformatory agencies now working against political corruption. The Christian Endeavor movement is already giving us a new prayer-meeting, and aiding in the development of the spiritual life of the great mass of church members; and it will educate a generation willing, for Christ's sake, to sacrifice sectarianism on the altar of Christian unity.

John Henry Barrows.

18. The Epworth League, and Kindred Societies.

I.

The Development of the Christian Endeavor Idea.

Little can be added to what Dr. Barrows has said so fitly. It is, however, my purpose to explain the Christian Endeavor movement more fully, for readers who have had no occasion to acquaint themselves with certain details that pertain to the nature and method of this work.

The Young People's Society of Christian Endeavor is nothing other than an attempt to rejuvenate the Church, by securing the active co-operation of the religious-minded youth of Christendom in connection with unswerving loyalty to the local church. Its means are first the regeneration of the individual, then the development of faculties in doing the religious and humanitarian duty nearest. To reach both of these ends, it emphasizes the ordinary social religious meeting, making it extraordinary by the amount of force and good wit given to it. Then, too, the Christian Endeavor is so organized as to do what obviously needs to be done in every parish, — to help the pastor and the church. It avails itself of the gregariousness of young people in their

teens, and does it along such lines as to secure the hearty co-operation and rallying helpfulness of the authorized local leaders,— there being nothing that can be said against Christian Endeavor, any more than against the Bible; and as much may be said for it as for the Church itself.[1]

The result of organizing to promote ends so definite, by means so simple, and so thoroughly identical with the true work of our common Christianity, and so heartily endorsed at sight by all active Christian leaders, has been this,— that never since the youth of Christendom went crusading in the Orient has there been any such gathering of the clans of young people as that we witness to-day in the Endeavor crusade. The fighting force of Europe is put down at three millions, that being the number available for offense,— Endeavorers enroll more than five-sixths that number. Their census at this moment exceeds the total population of all the New England States, except Massachusetts.

We are then to imagine as many young people as would nearly match the population of the greater New York gathering in little knots throughout the most advanced Christian countries, particularly in America, to hold weekly religious services, in which all are pledged to bear a part, and which each in turn is to lead. The efficiency of these meetings is aided by committee work, and by a common topic list, and by highly elaborated pertinent prayer-meeting topic studies published by the United Society in *The Golden Rule*, which reach hundreds of thousands of subscribers through two-score Christian Endeavor local newspapers. These meetings everywhere voice an earnest and enthusiastic personal consecration; the uplifted hearts and hands of a million or two of Christian youth, awakening to the consciousness of what life is for. The spiritual stimulus of this weekly service, in which all pledge themselves to bear a part, is aided by a regularly recurring monthly Consecration Meeting, which, with its roll-call and personal testimony, fosters the formation of a rigid habit of living to God, and acknowledging it.

The organization provides for a great amount of personal effort through manifold committee work, along the usual lines of church activity. The Lookout service; the Sunday-school committee, the Good Literature, the Temperance, the Social, the Flower committees; the work in aid of the Juniors, and the Associates; the formation of Floating Societies for young men at sea; the labors in aid of far-away

[1] There is no authority over any local society outside the local church, pastor, or denomination. The district unions, state unions, and national conventions exercise no authority, and levy no taxes. The United Society of Christian Endeavor is but a union of individuals to promote the common interests and to diffuse information, of which John Willis Baer, of Boston, is the Secretary.

mission fields, — are all in accord with every-day Christian duties, and their faithful performance points to a new era of living and serving.

The Lutheran Liberian Mission reports the African Endeavorers as walking from two to twelve miles, along paths over prairies where the wild grass is twelve feet high, or passing through forests infested by leopards and reptiles, or even swimming swollen streams, to reach the consecration meeting. Turkey and the Persian Gulf have their societies. And there is an Endeavor house-boat medical mission in China.[1]

The wide-awake Australians, with their aptitude for kind greeting, with their hearty good cheer, their warm hands, their tuneful voices, their songs that will never die out of memory, have a thousand societies; and the Canadians, — among whom the founder, Dr. Clark, was born, — and the British Isles, too, are gathering magnetic companies of young people, who consecrate themselves to the service of the Church, and all that the Church stands for and hopes for.[2]

II.

The Epworth League

is the official Young People's Society of the Methodist Episcopal Church and the Methodist Church, South. The organization was formed in 1889, by the union of the Oxford League, the Young People's Methodist Alliance, the Young People's Union, and the Methodist Episcopal Alliance. Its progressive spirit and range of activities may be inferred from the mention of the six departments of Spiritual Work, Mercy and Help, Literary Work, Social Work, Correspondence, and Finance. The management is vested in a Board of Control, and the relations of the local Chapters, through District Leagues, to the General Conference, are arranged with careful regard to freedom of action and efficiency of union.

The object of the League is "to promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help."

Over a million young American Methodists are enthusiastic Leaguers, in more than 18,000 chapters. The *Epworth Herald* is the official organ.

In Canada it harmonizes with Christian Endeavor by heartily

[1] This mission is supported by four societies, connected with Presbyterian churches. I have a picture of the mission-boat; but it came too late for reproduction.

[2] This providential work was the outcome of a revival in Portland, Me., in the church of the founder, Francis E. Clark, D.D., who banded together his young people "for Christ and the Church." Nothing can be more admirable than the "level-headed" and efficient conduct of this enterprise from the beginning, unless we admire more the modesty, sound common sense, and personal spiritual consecration of the prime movers in it.

EPWORTH LEAGUE WORKERS AT NAGOYA, JAPAN.

To aid in caring for the aged poor, they are making book-marks. They listen to the reading of a Christian book while at work.

co-operating under the style of The Epworth League of Christian Endeavor.

The Epworth motto, "Look Up, Lift Up," and the great gatherings on Lookout Mountain, are uplifting to the hosts that fly this flag.

The Baptist Young People's Unions, fully organized throughout the nation, are in thoroughgoing unison with the United Society of Christian Endeavor. The membership is about half a million. The Unions make much of educational work, along historical, biblical, and missionary lines.

The Young People's Christian Union of the Universalist Church of America has twenty thousand members.

There are many minor local organizations, widely scattered among various denominations, for cultivating the spiritual life of the youth of the Church, whose fruitage will appear in the years next coming. The infusion of this young blood into the Church, with all the new methods of the new age, will be felt as an incalculable power in the Christianity of the twentieth century.

At the Mission College at Lahore, India, there is an Indian Christian Association, much like a Christian Endeavor Society. Photographs of recent converts appear in connection with this article.

19. Christian Endeavor at Street Preaching.

By the Rev. Wayland Hoyt, D.D., Minneapolis.

Introductory Note by the Author. — Dr. Hoyt has drilled his Christian Endeavor helpers to a unique form of service in personal ministration to such wayfarers as are attracted to his outdoor religious meetings, which are held statedly in the summer months. In writing about it, the Doctor had no thought of presenting a formal article; yet I desire to give his letter prominence by setting it forth as a separate paper.

In reply to the question how to reach those who neglect the Church, it is one of the best ways I know for the churches to go out toward such, in the way of street preaching.

Every Sunday afternoon in the summer, I hold a street preaching service from five to quarter of six: —

(*a*) About fifty members of the Christian Endeavor Society take a small wagon, cornet, and chairs for ladies to sit on, to some thronged corner.

(*b*) All begin singing.

(*c*) Singing-books are distributed among the crowd as they gather.

(*d*) I preach a short sermon — say fifteen minutes, having before read the Scriptures, and prayed.

(*e*) Then some of the young men and women give personal testimony.
(*f*) Singing interspersed.
(*g*) Service about three-quarters of an hour.
(*h*) Hearty invitations to the Church.
I find this most valuable.

Also our Christian Endeavor Society supports a Visitor, who gives her whole time to work among the poor. This Visitor
(*a*) Investigates worthy cases,
(*b*) Reports the cases to the society,
(*c*) Gets clothing for them,
(*d*) Supplies the destitute with food,
(*e*) Gives them Thanksgiving and Christmas dinners,
(*f*) Gets the children into the Sunday-school,
(*g*) And variously aids.
So we are sure our benefactions go to right cases.

These, just now, are our two main methods.[1]

20. The Discovery of the Layman.

He was discovered by the Mosaic Economy, and brought more prominently forward by the New Dispensation; then, during some ages the layman was lost sight of. He was rediscovered by the sectaries of a reformed age. The tendency to ecclesiasticism was, however, so great that it has been only within relatively recent times that the business talent of the layman has been largely available for advancing the interests of the Church. The value of the layman is in his business training.

It has been proved on a large scale, on different continents, during a sufficient range of years, that the vast and varied resources of the clergy, exhibited in a leadership of many centuries, are supplemented, greatly to the advantage of the Church, by the active co-operation of eminently qualified laymen; whose practical success in handling secular affairs has given them a special aptitude in looking at social problems

[1] A remarkable testimony to the value of street preaching is found in the story of the late Rev. George Constantine, D.D., the eloquent Greek preacher, who was converted through the instrumentality of a street service in New York.

and church work from a layman's standpoint, and in rendering invaluable service in modifying the activities of the Church and adapting them better to the work to be done. The average clergyman, as a rule, is so much above the masses in point of scholarship as to be somewhat out of touch, although not intentionally so. The average layman is more in sympathy with the crowd, and his religious activity offers to the Church a distinct gain in its adaptation to the common people, particularly to those least favored in schooling.

The layman of the modern era is a very different personage from the ancient or the medieval man; he has been made so by popular education, by the new sciences that elbow him, by new political conditions, by the religious responsibility that the open Bible places upon the individual conscience, by the variety of employments that call to him in this age. The multiplication of the so-called learned professions, the development of manufacturing interests, the discovery of the demands and the furnishing of supplies for vast populations, the opening of new areas of commercial enterprise, the improved transportation business which brings distant communities into neighborhood, the grasping of the planet as if it were a mere village for the purposes of business; — by such discipline we have a new laity, a well-proportioned manhood, capable of helping on the Church. The democratic Church government, that so widely prevails, has helped the layman, making it easy to gain the prominence for which he is fitted.

The new conditions in which the Church is placed in the new age demand new methods: these the layman has been helpful in discovering, and his aid in their development and application to the case in hand is characterized by the ability which he gives to his private business. The integrity of the merchant and his breadth of view, the shrewdness of the counselor, the financial knowledge of the banker, the far-reaching outlook of the statesman,— these are at the service of the humanitarian work of the Church.

The helpfulness of the laity appears in the modern era not only in home mission work, the freedmen's service in America, in city missions, the Salvation Army, young men's work, the Institutional Church, and Christian Endeavor, but in notable modifications in revival methods, and in the organization of Christianity for the evangelization of the foreign world.[1]

[1] Laymen are utilized in agressive Christian movements in England even more than in the United States. The Church of England employs more than fifteen hundred lay readers; two bishops report seventy-eight guilds of lay workers, among which, in a very imperfect statement, it is easy to discover nearly five thousand active members; other organizations bring the number to more than seventeen thousand. The lay service of the Nonconformist churches is much more extensive as to the number of workers.

In contrasting the ideas of the Western world with the great non-Christian religions of Asia, there is no other system that finds so large a distinctively religious activity as Christianity, for youth by the million, for hundreds of thousands of young men, for a million or so of philanthropic women, and for multitudes of business men in their prime.

21. Christianity at a White Heat.

By the Rev. Theodore L. Cuyler, D.D.

Introductory Note by the Author. — It is said by Dr. Cuyler in transmitting this paper that "It contains my condensed and matured views on revivals as we commonly understand that word; these observations are the result of forty-nine years of active ministerial service, of which forty-five were in the pastorate."

Revivals are not modern spiritual phenomena, nor are they by any means our "American Invention," as some persons have foolishly

CHRIST CHURCH COLLEGE, OXFORD.
This was the college which John Wesley entered.

asserted. They date back to the infancy of the Christian Church; their best type dates from the day of Pentecost. A genuine revival is a quickening of a Church of Christ, or of many churches, by the power of the Holy Spirit. One of its usual fruits is an unwonted number of conversions. But any church that is aroused to a fresh liberality in charitable gifts or fresh activity in philanthropic labor is a

revived church. Luther's Reformation work was a stupendous revival; so was the birth and growth of Methodism under the brothers Wesley; in our times the noble movements started by Charles Loring Brace in New York and by General Booth among the slums of London belong to the same category.

In America we have been accustomed to apply the word to an awakening of God's people, attended with the reformation of backsliders and the conversion of impenitent sinners. A vast number of treatises and discourses have been issued on the theory of revivals; but to this hour they remain, to a great degree, a sacred mystery. They are not controlled by the same uniform laws that prevail in the natural world. According to the natural law of sequences, water at a certain high temperature always boils, and at a certain low temperature it always freezes. But the prime factor in spiritual awakening is the sovereign Divine Spirit which is like the "wind that bloweth where it listeth." No mortal man, however zealous or eloquent, can command the presence of the Holy Spirit, or assuredly predict His coming. No church can set on foot any special measures with a positive certainty that they will be followed by the conversion of souls. God is a sovereign and will not allow us puny mortals to hold the helm. Some well-intended efforts to secure a revival have ended in utter failure, and good men have sometimes had recourse to desperate expedients. No little revival machinery has begun with clatter and has ended in smoke. Man was in it, but the "living spirit was not in the wheels." It is an undeniable fact that the most powerful and beneficent revivals have often burst suddenly upon a church. No human causes were discernible. It has been frequently affirmed that the wonderful awakening in the year 1858 — which spread over our own land and into foreign lands — was largely owing to the wide-spread commercial disasters of that year. But still worse disasters in 1837, and the severe monetary revulsions of 1874, were not attended with any such results. In my own ministerial experience of forty-five years, every revival in the churches that I have served came unexpectedly. The most glorious one that ever visited my church in Brooklyn had no harbinger of its approach; it began suddenly during the "week of prayer." Commonly revivals have small beginnings. Often the seed of fire is in a single godly heart that is filled with the love of Jesus. The pentecostal work began with a small prayer meeting in an obscure upper room on Mount Zion. The fire kindled by the baptism of the Holy Spirit in that sacred chamber burst forth over the whole Orient, and it is burning yet throughout Christendom. In our times we have seen equally humble beginnings of revivals which have spread through a whole

church, and sometimes through a whole town. The first work of grace that ever gladdened my own ministry commenced in my little church at Burlington, New Jersey, from the faithful talk of a young girl with an impenitent friend. That incident so stirred one influential family that I immediately called a special prayer-meeting at their house, and to this day I think of that meeting as the one most powerfully shaken by the Holy Spirit that I have ever witnessed. The atmosphere seemed to be charged by a divine electricity.

PEMBROKE COLLEGE, OXFORD.

To a friend, George Whitefield once pointed out a window of this college, saying, — "In that room I was prostrate upon the floor for many days, praying for the power of the Holy Ghost."

I have often recalled a series of small meetings and Bible readings by Mr. Moody (who had not yet become famous) in our new Mission Chapel, twenty-three years ago. A handful of people attended during the first week. "This seems to be slow work," I said to him. "Very true," replied that sagacious soul winner, "it is slow; but if you want to kindle a fire, you collect a handful of whittlings, light them with a match, and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to get them to consecrate themselves heartily to Christ, and if they get well warmed with divine love a revival will come and sinners will be reached and brought in." He was right, and his wise efforts were followed by an effective work of grace that spread through my whole congregation. In those meetings Mr. Moody gave the first "Bible readings," which have since become so popular on both sides of the Atlantic. I honor

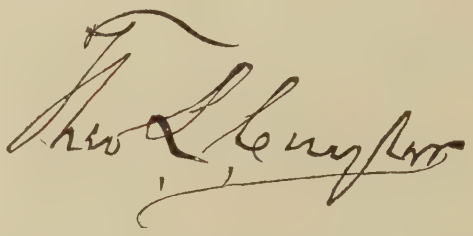
such laborers for the Master as Mr. Moody, Mr. Mills, and other wise and devoted evangelists; but it is a grievous delusion that, if a spiritual awakening is desired, a faithful pastor and church officers must needs send for any evangelist or any noted preacher. Let them first send *straight up to God* with earnest prayer, and lay hold of souls with earnest spiritual effort. Every pastor should covet the joy of leading souls to the Saviour. The seeding and the harvest sickle should go together, and no church should dishonor a faithful pastor.

There is great variety in the action of the Holy Spirit upon the hearts of awakened sinners. Sixty years ago the prodigious and pungent preaching of Charles G. Finney tore men up by the roots, and produced the most heartrending convictions of sin. The scenes in the jail of Philippi were re-enacted,— sometimes in the cases of eminent lawyers and men of keen intellect. The type of conversions was remarkably strong and clear-cut also. In our day the style of preaching is very different, and the influence upon human hearts is correspondingly different. Some of the best features of the preaching of President Edwards and Mr. Finney ought never to become obsolete; yet the Divine Spirit in our day often blesses a style of preaching that would seem very tame to those grand old giants of a former generation. Here, as in some other phases of revivals, we enter the domain of mystery; for when we attempt to construct our charts for the movings of the Holy Spirit we very often get *beyond soundings*.

Some things however are very certain. One is that a church may keep in such a state of warm, healthy, and benevolent activity that it shall not need any awakening. There will be no slumbers to wake out of. Richard Baxter's church at Kidderminster never had any alternations of declension and revival, neither had the Metropolitan Tabernacle church of London, under the glorious leadership of Charles H. Spurgeon. The preaching was at a good anthracite glow all the time, and there was no temptation to burn tar barrels. The manifestation of the Holy Spirit's presence in a church, or community also, is not to be measured only by the number of conversions. Activity in philanthropic labors and the sacred duties of good citizenship, growth of *household religion*, increase of godly consistent living, are equally clear evidences that the divine life is flowing there in strong, warm currents. Training people for Christ after they get into the fold is almost as important as getting them in there. A conversion to Christ is not our *end;* it is only an enlistment for service.

Another very certain thing in regard to revivals is that reliance upon men or measures is fatal. *Co-operation with the Holy Spirit* is the only secret of assured success. We should watch for the Spirit, wait

on the Spirit, work with the Spirit. God does not falsify His promises; fervent prayer and honest labor are never in vain, even though spiritual harvests come not at our bidding. As to methods, there can be no improvement on those of apostolic times. Personal responsibility felt, and personal effort for souls, is the lesson taught us by Philip, Peter, Paul, and all their colleagues. We must never mistake phosphorus for the celestial flame. When the baptism of fire descends from heaven, then every soul that is kindled should kindle others. The divine heat thus spreads until a whole church often burns with a strong anthracite glow. For any or every church that is in a cold, barren, declining state, there is no salvation but in a genuine quickening by the "Power from on High" — and that means a *revival.*



SUPPLEMENTARY NOTES BY THE AUTHOR.

The history of American revivals, as read in the twentieth century, will show that Mr. Moody was the inventor of an evangelistic mechanism new to the world; a system brought to its highest degree of perfection in revival work by Mr. Mills. Its details are too well known to require explication, even if this were the place to expound them.

The present point is the indebtedness of the Church to lay methods, and to lay workers in this line. It is proper also to allude to the undoubted fact, that the theory of revival work is now so much better understood than formerly, that it has come to be depended upon as a factor, and used in the swift propagation of Christianity where the conditions favor. The method is founded throughout upon sound business principles; and is to be no more discounted as unholy or impertinent than the secular organization of ordinary church work or the mechanism of missions.[1]

[1] The Church of England has a method well adapted to her conservative constituency; observing last year four hundred and thirty-five days of "Retreats" and "Quiet Days," for the laity, and sundry days for the clergy. The Year Book contains a list of missioners, comprising three hundred and forty names of persons who are ready to respond to invitations to hold special services, for promoting the spirituality of clergy and laity, and the conversion of the impenitent. This method has been happily introduced to America. Concerning the work in both countries, the Author is under obligation for letters of information from the Rt. Rev. F. D. Huntington, S.T.D., Bishop of Central New York; and from the Rev. G. E. Mason, M.A., Rector of Whitwell, and Prebendary of Southwell. Canon Mason has conducted many of these revival missions.

SENIOR CLASS, 1893, LA MOYNE NORMAL INSTITUTE.

Electricity is now no less a divinely ordained force than it was before the days of Franklin and Edison. Nature was as ready for telegraphs and electrical railways four thousand years ago as now. It accords with God's plan that men became godlike by learning to help themselves. The best method for conducting or applying the spiritual forces which underlie revivals is open to study. Christendom has to learn how to make the power of the Holy Spirit available. The businesslike methods adopted by laymen and progressive clerical evangelists have certainly made a new era in the history of revivals. Nor is there any diminution of spirituality through the mechanical devices brought into use. The Almighty does not withdraw magnetism and electricity from the world as too sacred to be sullied by man's imperfect appliances for using them; nor will he withdraw the Holy Spirit on account of the awkwardness of men who seek to introduce into revival movements the methods which have proved successful in other affairs of moment. And it is undoubtedly true that, in respect to the essential spiritual truth used by the Holy Spirit in renewing the human will, improved statements may be made as the ages go by; and it seems likely that the success of revival work in the nineteenth century is in some measure due, not to the omission of vital truth, but to a change of emphasis in the statement, and to the adoption of modern in the place of antiquated phraseology.

The Fire Island light off New York is of an improved pattern, a quarter of a million times stronger than an ordinary electric arc light. The light of the Church will shine farther with improved methods.

There is no doubt whatever that the Divine Kingdom has been carried on by instruments imperfectly adapted to the work, but the best obtainable at the time. And the Holy Spirit now, in the majestic revival waves that sweep the world, works through imperfectly stated Gospel truth, and machinery that sometimes creaks or is sadly out of joint.

It was said by Dr. Storrs, in some educational address, a number of years ago, that the Holy Spirit is a factor to be counted upon in the progress of the world's history. Age after age, God is actively administering His affairs on this planet. Were it not so, the Church would be but a form and a fraud. Unless Christianity is but another name for the instrument of God, the system is but secular. Our ecclesiastical history is but an empty robe, or a deserted temple, unless God is in it. Senseless are the wheels, rhythmless is the rumbling, of the triumphant chariots of the Church, — if there is no living Spirit within the wheels.

Yet, being so, there are the wheels; and the wheelwright business is a good one to be in, for all who love the Lord and humanity. He utterly misapprehends the Church, and what it is for, who thinks of it otherwise than as an institution divinely ordained to help men as well as to worship God. The law is one; the second part as essential as the first, — to love one's neighbor, God's child, as much a fundamental tenet as to love the All-Father.

If this be so, then in the revival of true religion, and in the conversion of men from the error of their ways, there is much besides the anxious seat and baptism. Christianity is at a white heat in this age; the glow of the holy fire warms and illuminates the dark and dreary abodes of the most hopeless and degraded of mankind, — by this it may be known to be the true fire of God.

There are, however, — quite outside of the use of ordinary human instrumentalities of specific purpose, — most extraordinary providential movements by which, sometimes, scores of thousands of people make up their minds to become Christians.

There are not a few instances of this sort in the history of modern missions; notably in the conversion of the Sandwich Islands, and, in recent years, in

The Lone Star Mission.

For twenty-six years there was only one station, the Lone Star, among the Telugus; now there are twenty stations, a hundred missionaries, and fifty-five thousand native Christians. Forty years ago, on Prayer-Meeting Hill, overlooking the heathen temples of Ongole, two missionaries and three natives prayed for the great blessing which has come to that community within fifteen recent years. Dr. Clough, who has been in this work for a third of a century, went up and down the streets repeating John 3 : 16,—"God so loved the world,"—in the native tongue, before he had learned anything else in the language. The Doctor had, however, learned surveying in his youth, and when the great famine of 1877 and 1878 came upon the land of the Telugus, he found that the British government would give food in return for labor on the public works; at this crisis the American missionary, therefore, took a contract to build three miles of a great canal, — and thereby saved thousands of lives. The people now distrusted their gods, who had given them nothing to eat in the hour of hunger; and they trusted the Christians, who had relieved their wants, — and they took so heartily to Christianity that six thousand of them came at one time asking baptism. Forty meetings were organized under the trees on the bank of the Gundalacuma, a little north of Ongole, and here the candidates were examined. Between June and September, 1878, nine thousand one hundred and forty-seven were baptized. Similar extraordinary ingatherings have occurred from time to time, and the converts have had staying qualities, needing, however, such educational facilities as may develop their highest powers.

Such facts go to show that the saving arm of the Lord is not shortened, and that there is no patent process by which the Church can be absolutely certain as to the exact means which the Divine Providence may use for bringing multitudes into the valley of decision, and advancing the Redeemer's Kingdom on the earth.

PART SECOND: GOING INTO ALL THE WORLD.

I. Foreign Evangelistic Societies.

The unique gathering of representatives of the principal religions of the world, under Dr. Barrows' matchless management, at the Chicago Exposition, was but a type of what is seen in detail all over the globe, in the comparisons instituted between Christianity and all other faiths. The present paper relates solely to the attempt of Christianity to propagate itself in foreign realms; a scheme in which it is imitated by no other religion, save the Moslem in Africa. Even the Buddhists are doing nothing in this line; albeit their hold upon the race was gained by preaching throughout Eastern Asia at a time when the Greeks and Romans, the Brahmans, and even the Jews, made little attempt at proselyting.[1]

REV. JOHN EDDY CHANDLER,
Late Missionary in Madura.

The capacity of Christianity to set about this work by concerted action is a mark of vitality that points to progress, and the lack of it indicates the decadence of those great systems which have commanded the votive service of hundreds of millions of men for thousands of years. It may indeed be affirmed that the ability to enlist large numbers in a comprehensive, well-organized business enterprise to advance

[1] Buddhism was the state religion in North India B.C. 300. It entered China not far from A.D. 65.

the ideas which underlie a given society is an essential condition of social advancement. Christianity from the outset has deliberately planned to take possession of the world.[1] "Go ye into all the world; lo, I am with you."

The Church, therefore, has been always attempting, century by century, to evangelize the world, after such fashion as the intellectual and spiritual enlightenment, and the local environment of the Church in any given century might allow. To speak otherwise, betokens lack of information in regard to the historical condition of the Church and of the world, and the hindrances in former ages. The present activities could not have been carried on in Japan and China fifty years ago,

MISSION CHAPEL AT GAUHATI, ASSAM. — PERRINE.

when those nations were closed to foreigners; nor in certain African fields prior to their discovery; nor in India, nor in Moslem realms, when they were inaccessible; neither could the American Indians have been reached earlier than they were. The European problems that called for Christian solving were urgent in the earlier ages. Looking at it as a home mission field, Christianity was well occupied in Europe prior to this century. If the present age may be called pre-eminently a missionary era, it is because providential events favor it.

And looking at it in a large way, it is to be said that the degree of success is as great as can be looked for in the length of time and with the force put into the field. Nor, during the time in which this evan-

[1] At the Chicago council of all the world in religious conference, Christianity was the only one of the religions represented that made, then and there, any open claim of being adapted to universal sway.

THE CONGREGATIONAL PARSONAGE, FOOCHOW.

The pastor and his family are seen at the windows.

gelistic mechanism is being set up, is it timely to speak of the natural increase of the population of non-Christian countries as an offset. By parity of reasoning, it might as well be said that the heathen of the Roman Empire were multiplying during the thirty years in which Jesus was a carpenter at Nazareth, or the Canaanites multiplying during the four hundred years in which the Israelites were making bricks in Egypt. At the death of Christ, the ratio between His religion and that of Rome stood better than at His birth, inasmuch as the beginning of the end had come; and within the present century the ratio between Christianity and paganism has changed in favor of Christianity.

Although there is little authentic information in regard to the population of the globe two thousand years ago, and for the greater part of the time since, yet such knowledge as we have, in regard to the proportion of Christians to the world's census, leads us to think that the ratio of growth is such as to indicate the complete ascendency of Christianity and the final triumph of the Cross. It is a mere question of time.

What is meant by ratio, as applied to Christian missions, is illustrated by this statement: the number of missionary societies in Christendom increased 280 fold, 1792–1892, and the contribution 35,153 fold. Nor does the fact that the first modern missionary society was formed in 1792 render this statement fallacious as an answer to an affirmation concerning the natural increase of the populations of pagan countries within the same century, since it cannot be claimed that the pagans have increased in so great a ratio as the Christian appliances for propagating the Gospel. And the same reasoning applies to the ratio of the increased Christian converts. For example, some fifty years ago there were only six native Christians in China; they have increased more rapidly than non-Christians within half a century. When it is said that there are but 16,820 mission stations and out stations, it is to be remembered that a few years ago there were none; that Christianity could not get into Japan, Turkey, nor China, and that India was not long since totally Moslem or Hindu.

The European Continent has more than fifty Protestant missionary societies, maintaining nearly twelve hundred missionaries at some five hundred and fifty stations, at a cost of a million and a half dollars a year.

There are more than one hundred and twenty foreign mission societies in Great Britain, Canada, and Australia. The income of the Church Missionary Society alone is $1,400,000 a year. Cardinal Manning once said that the English people had their choice, whether

to be the beasts of burden or the evangelists of the world.[1] They chose to become the evangelists.

There were fifty-five foreign missionary societies in the United States in 1890. Their contributions are not far from $6,000,000 a year. The oldest American society (the A. B. C. F. M.) has expended nearly twenty-seven millions so far, and sent out more than two thousand missionaries.

MISSIONARY "EKKA" TRAVEL, AT A VILLAGE NEAR LUCKNOW.—SULLIVAN.

Woman's Work.

There are more than six thousand Christian women engaged in foreign mission service, and seventy-two women's missionary societies are raising funds and sending helpers to the field. For example, the women of the Methodist Episcopal Church in America have raised, through their society, nearly three millions of dollars, and they maintain five hundred Bible women and teachers. The Women's Board[2] is so well organized as to have seventeen hundred auxiliaries; which maintain two hundred and seven missionaries, two hundred and thirty-one assistants, and three hundred and seventy-six schools with ten thousand

[1] Quoted by R. N. Cust, LL.D., *Africa Rediviva*, p. 95.

[2] Co-operating with the A. B. C. F. M.

pupils, at a cost of more than $200,000 a year. The women who aid the Church of England missions educate five thousand pupils, and raise $150,000 a year for other work. Christian womanhood has set to itself the task of elevating womanhood throughout the world. The thoroughness of organization is indicated by the fact that there are, in the various denominations, not fewer than thirty thousand women's auxiliary societies in the United States.[1]

A DEACONESS PREACHING

To men at a Mêla, Allahabad. A Bible reader stands behind her.
Photographed by *Miss L. W. Sullivan.*

[1] It does not accord with the purpose of this book to present details of the mission work of the great evangelizing societies, which may be readily found in Bliss' *Encyclopedia of Missions* (Funk & Wagnalls, New York), containing a directory of five hundred and sixty-one societies, and ample notices; the article upon "Woman's Mission Work" is particularly full and valuable.

At every point, I am almost persuaded to turn aside from my straightforward work, to relate thrilling anecdotes of the Acts of the modern apostles of Christianity, as they appear in the voluminous literature of the missionary societies.

Twenty years ago a Princeton student said, "I am going to find a field where the Gospel has never been heard." In eighteen years, by an expenditure of the Foreign Mission Committee of the Presbyterian Church in Canada of only $14,000, he has built up in Formosa fifty congregations, and furnished them with native pastors; baptized 2800 converts, and established a training school for pastors, a girls' school, and two large hospitals.

Twelve Thousand

Christian men and women are now engaged in the foreign missions of the Church Universal, and there are ten new ones going forth every week, year after year. Among these there are more than four thousand ministers of the Gospel, well-balanced men of great native capacity, well endowed by grace and culture, who have been selected with great painstaking, and sent forth in order that they may transport from one country to another the Spirit of the Christian Home; that they may, through the transforming power of God in the use of their instrumentality, secure that law-abiding, fair-minded, mental inclination to follow the Golden Rule which is essential to Christian freedom; that they may carry with them Christian education and Christian society: missionary apostles thoroughly capable of so organizing this work that its progress will, as a vital part of the Kingdom of God, continue age after age. These are the chosen twelve thousand, who, like the twelve apostles, convey those moral and religious ideas which are helpful to conscientious persons of every nationality. They are welcomed by all who are self-contending, and who desire spiritual light. These are the missionaries of the Cross, who promote intelligence, sobriety, and industry throughout the world; who develop the highest manhood among the nations, and everywhere make life more desirable.[1]

The Vital Branches of the Living Vine.

The number of Christian converts in pagan lands is to-day twice as many as there are church members in New England, and more than the entire Presbyterian body in America. It would require more than 28,000 missionary carts to transport the native preachers and helpers, two and two; there being nearly as many as there are Christian preachers in the United States. The Christian adherents in pagan lands would people a city larger than London, or a state more populous than Pennsylvania.

When our first American Missionary Society sought for a charter, Mr. Crowningshield of the Massachusetts Legislature objected to the

[1] A remarkable testimony to the value of the work performed by Christian missionaries has just been published (May, 1895) in news reports, based upon the dispatches of the United States Minister to China to the Department of State.

There has been no summary of the present state of the foreign mission work more comprehensive than that of Dr. E. A. Lawrence (*Modern Missions in the East*, New York, 1895): — The work has been organized; the fields have been opened; a plant has been created; Western civilization has been extended; paganism has been extensively undermined; and there has been developed a native Christianity in the realms of heathendom.

MEMBERS OF CHRISTIAN CHURCHES, NAGOYA, JAPAN.

exportation of religion; there being none to spare, at least in Salem. Yet the American missionaries of to-day, and their native assistants, number more than 14,000, ministering to a membership of 300,000, who have been gathered by American Christians; and there is a good deal of religion still left in our country. Our Baptist Missionary Union has gathered more members in pagan countries than their New England Church enrolment. The British missionary societies in 1892 reported 61,648 members added to their mission churches within the year.

There has been so great a change in the character of the converts, and they prove to have so much to them religiously, that they become to their countrymen the evidences of Christianity; proving it, as the sun his existence, by shining, instead of by a treatise on astronomy. That the spiritually dead are raised, that the blind see, is better proof than arguing out of a book.

There is nothing more beautiful in the history of missions than the illustration of the self-propagating power of the Church, as it appears in the formation of new churches. One is led to think of the tall cocoanut palm, which lifts its graceful form upon the shores of the Indian Ocean, or the Spice Islands, or the coral reefs in the south. The trunk leans over the sea, its waving plumes of green rivaling the beauty of the tossing white surf. When the ripened fruit drops into the waves, it is protected by a water-tight skin, and by a husk that will float upon the bosom of the ocean until its precious kernel is borne to some distant beach, and planted by the shifting sands. Then a new palm rises, like its parent, leaning over the sea; and, in turn, its fruit floats away to other shores. So the churches in the South Seas, and upon the tropical continents, are sending the children of the Church to bless more distant shores, and then new churches, in their turn, bless the coasts beyond, until the margins of every sea are made beautiful and fruitful.

SIX NATIVE PASTORS, NAGOYA, JAPAN.

In the front row, beginning at the right: Protestant Episcopal, Congregationalist, Methodist Episcopal, Methodist Protestant, Presbyterian, Methodist Episcopal. In the back row there are six native lay workers.

2. The Vitality of the Branches of the Living Vine in Mission Lands.

'Tis a question of no small import whether or not Christianity, in going upon foreign adventures, is going to far-away lands to abide. The answers to this question come to us as every-day news items.

Eightscore young people have gone to savage realms from Christian Tahiti; and there, upon the coral strands, those who eat of the cocoanut, and drink of the cocoanut, at the table of their Lord, are as truly united to Him as were the twelve apostles.

Seventy-five years ago, the London Missionary Society began to work Madagascar, as, in mines, men work a claim. There were wild tribes, having little in common. The Bible and the mission schools wrought a miracle. Nearly a third of a million people can now read, and nearly a quarter of a million are gathered in thirteen hundred and sixty Christian congregations. There are sixty thousand church members, and some five thousand native preachers. This is that Martyr Church of Madagascar, well known in heaven, whither two thousand were sent in one year; the church whose garments were red with twenty-five

years of persecution by the pagans; the church which, during that reign of cruelty, multiplied sevenfold, while they had not a white missionary on the island,— they had the Bible and the Spirit of God; this is the church that has given a million dollars for missions within ten years; this is the church that has vitality enough to last through the Millennium.

Rider Haggard has told a charming story, this time a true one, more entertaining than a novel, about T'Chaka, and the military training and prowess of the Zulus. Nobody will discount the black Spartans after this. Dr. Josiah Tyler comes in at this point, after twoscore years among them, and he says that as a rule the Christian Zulus are quite as consistent in the daily life as the average church member in Old England or New. Dr. Laws, of the Free Church of Scotland mission in

Livingstonia,

testifies that his brethren are not drones; they go out on Sundays, walking from eight to twelve miles in the African sun, to hold neighborhood meetings,— there being twenty-five or thirty services every Sunday, conducted by laymen: that is better than Connecticut. Our American Presbyterian brethren have some sixteen hundred of these lively Christians enrolled under Corisco and Gaboon. Mr. Henry Drummond testifies that he never knew the Lake Nyassa Christian Moolu do an inconsistent thing:—

THE REV. XENOPHON MOSCHOU, PH.D.,
Pastor of the Greek Evangelical Church, Smyrna; with Mrs. Moschou.

"He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but he did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked

out of my tent; a flood of moonlight lit up the forest, and there, kneeling upon the ground, was a little group of natives, and Moolu in the center conducting evening prayers. Every night afterwards, this service was repeated, no matter how long the march was, nor how tired the men. I make no comment. But this I will say, Moolu's life gave him the right to do it."

A BIBLE WOMAN IN PERSIA. — DR. BRADFORD.

When two hundred millions of Africans are tolerably Christianized, they will not stand seriously in the way of the millennium.

An Arabic legend relates that an angel, who was once refreshed by drinking at a well in the desert, in departing blessed the well, and gave to the water such power to multiply itself that wherever a drop of it was spilled by travelers, in crossing the wastes of sand, a fresh fountain would spring up; for ages the Arabs have filled their bottles at this angel well, and carried the miraculous water upon distant journeys, and they have sought to water the desert thereby. That is what the native Christians do in the Turkish empire to-day. The apostle Wheeler took a district as large as Ohio and Indiana, New York and Pennsylvania, and established a native spiritual fountain wherever he could.

There is good material to work with. The Armenian Zenope rejected the offer of great emolument, lest it lead him away from preaching Christ as the Saviour of his countrymen.[1] The Armenian boys,

[1] *Dr. Cyrus Hamlin's Life*, pp. 266–270. Boston, 1894.

Stephen and Simon, left the convent of Moush that they might learn more of the Bible. They had heard from a merchant that they could find schooling in Constantinople. They walked a dozen scores of miles, and traversed the Black Sea. But their patriarch deceived them as to the Protestant school, and they returned to their own land. Still longing for higher spiritual truth, one went, footing it across the country, a four hundred hours' journey, to study in Jerusalem; and the other returned to Constantinople to study at the Bebek Seminary, where he was afterwards joined by his brother. Of such stuff are the Armenian pastors of to-day. They will be there at the coming-in of the Golden Age in the Turkish empire.[1]

NATIVE CLERGYMEN, INDIA.

Sir William Muir, formerly Lieutenant-Governor of the Northwestern Provinces in India, has testified,[2] in regard to the native Christians, as he knew them, that, "They are not sham and paper converts, as some would have us believe, but good and honest Christians, and

[1] In writing upon this topic, it would be possible to delight the reader for hours with picturesque pages out of mission story. Krekor Dombalion, preacher at Manisa, Pastor Tashgian of Smyrna, and the Rev. Hagop Abouhaytian of Oorfa, are men who would attract much attention in the Occident. No one can read the details of their life work without having great confidence in the staying qualities of Oriental Christianity.

[2] At the Reading Church Conference, 1883.

many of them of a high standard."[1] And Sir Richard Temple calls attention to the fact that, at the time of the great Sepoy rebellion, when the natives might, if ever, have turned their backs on Christianity, "there was no noteworthy apostacy whatever."

LUCKNOW ZENANA WORKERS. — Photographed by *Miss Sullivan*.

A deaconess and two Bible readers are setting out to visit the Zenanas. The deaconess service at this point, is largely in going from house to house among English-speaking natives, of whom the number is great in this city.

Those who confess Christ in India fly in the face of caste, and become outcasts at once. It is a terrible test. They literally forsake father and mother, houses and lands, wife, sister, and brother. Unless Christ fulfills to them His promise, woe is India.

[1] In going to press, the author has received a letter from Lieutenant-Governor Muir, and Vice-Chancellor of Edinburgh University, in which he testifies to the great changes since he went to India fifty-eight years ago: —

"One cannot help observing the distinctly ameliorating influences of Christian work on society at large; and especially on the classes, which, in the large cities, have come immediately within the atmosphere of missionary schools. The work of lady missionaries in Zenanas has made an entire transformation, so far as it has extended, in spreading knowledge, and raising the status of women. No one who knew India fifty or sixty years ago, but must have observed this."

Whether the Christians are of high caste or pariahs, the details of the

Christian Drill,

given them by the missionaries, are of a sort to inspire confidence in the stability of Christ's native Church in India. I have before me the statement of a sample mission.[1] Here are twenty-four churches, and — in respect to avoiding intemperance and the observance of caste and idolatrous usages, and in the exercise of care in church discipline, and in the formation of habits of secret prayer and of family devotions, in attendance upon church prayer-meetings, in women's weekly prayer-meetings, in the observance of the Sabbath, in the training of children in Christian schools, — these missionary churches are not one whit behind England or America, and great pains have been taken,

THEOLOGICAL STUDENTS OF PASUMALAI,
With Professor and Mrs. Jones.

during half a century, not only in minute attention to forming right spiritual habits, but in the cultivation of the intellectual gifts of new converts. The result of this is a

New India,

so far as concerns these Christian families. The Christian population in India is now 2,284,172. In the new Christian home, both the wife

[1] The Madura, A. B. C. F. M.

and husband have attended school, and, socially, they are competent to win, — when compared with the non-Christian home with its child marriage, its degraded womanhood, its polygamy, and its nameless abominations. The Moslem and the Hindu cannot keep pace with the advancement of the Christian. In sheer ability, the Christian man of the second, or, now, of the third generation, is more than a match for his idolatrous Hindu neighbor in the village. This is so notable that the

Official Reports

of the Indian government allude to it. The most loyal subjects of the Empress of India are the native Christians, and they are the most intelligent. As to influence and position and wealth, they are gaining; this means very much for the next generations. Once the high castes furnished most of the native government officers, but native Christians equally well educated have proved to be so efficient in public service that the Brahmans relatively have lost ground.[1] The Christian natives are found particularly well fitted to serve the state in routine administration and in school work for civilizing rude tribes, like those among the Garo hills.

All this points to the fact that Christianity has taken such firm hold upon India that it will stay there, and grow.

Ko-thah-byu.

If anybody doubts whether the divine spirit dwells among the Karens, just as much as among our Kennebeckers, let him read the story of the Karen apostle, whose preaching was effective, like Major Whittle's or Dr. Chapman's. The Karen traditions read all right; when added to the folk-lore of half the savage world, they go to prove that they, too, were of the Lost Tribes. We can but say, — this must stop somewhere. For now it may stop with the Karens. They had, however, much to the point, a tradition that there was a God, and that He would yet save them, — them, the most despised and abused people in Burmah. "Hence," says Sau Juala Dumoo, "in their deep affliction they prayed: If God will save us, let Him save speedily. Alas, where is God?" Our American Baptist brethren went to Burmah, and told them about God. God bless them for it. Judson found Ko-thah-byu, ignorant, passionate, immoral, and he was spiritually transformed, becoming one of the most efficient native workers in the entire field of foreign missions. In religious conversation he was as zealous as Richard

[1] *Vide* the statements made by George Smith, LL.D., in his *Conversion of India.*

HELPERS OF THE LONDON MISSIONARY SOCIETY, NORTH CHINA.—KINGMAN.

Knill. He was in prayer like Fletcher or John Welch. He spent hours in the night praying.

Judson, some time before he died, spoke of his own reward as coming upon this earth,— the salvation of six thousand Burmese. We live in an amazingly small round of life, a pinched-up spiritual or carnal horizon, if we do not know of the expanding life of God's Church in the Far East.

There is nothing more patent in the world's work than that it takes well-balanced men to represent Christianity in the fields of great achievement, whether in

Wisconsin or China.

The business of developing "staying power" in native converts is carried perhaps farther in China than it is in Kansas.[1]

TRAINING CLASS OF INQUIRERS, AT CHEFOO.

They are gathered from various centers for special winter study of the Scriptures. — DR. CORBETT.

[1] Read this letter from Dr. Hunter Corbett of Chefoo, June 5, 1894. "At eight different centers, during the cold weather, nearly two hundred, who have either recently been baptized or have asked for baptism, have assembled and spent from one to two months in the daily study of God's Word, under the direction of trained helpers. Many whose hearts God opens to receive the truth are illiterate; not a few live in heathen villages remote from churches or Christians. Such require to be carefully instructed, nourished, and taught to pray hourly for strength to withstand the temptations and trials which beset them, and that they may be able to tell their friends the way of salvation. For thirty years these classes have been a prominent feature of our work."

CLUNGKING PREACHERS. — McCARTHY.

The one on the right, a local preacher; he comes from a family of rank and wealth, who disowned him on his becoming a Christian. The one on the left, an exhorter, has been a member of the M. E. church for ten years.

If a man becomes a Christian in China, the first thing these wise pastors do is to multiply that man's force by two, then by four, making him a good deal of a man before they get through with him: if he had not something to him, he would not have become a Christian in China. The result of this plan is amazing: —

Take the American Presbyterian mission at Wei Hien, an inland city of a hundred thousand people. In 1883, a physician and two clergymen and their wives went there, and in eight years the work had extended to ninety-seven out stations. Fourteen hundred and sixty-nine communicants had been gathered, and six hundred and sixty youth were gathered into schools. Such a well-organized and peaceful body would be called a success in Lancashire or Nebraska, and it is not the less a success for being in Shan-tung, the ancient home of Lao-tsze and Confucius.

These converts are not of the lowest class; they are mechanics, shopmen, farmers. Miss Gordon-Cumming speaks of them when compared with her notion of Christians at home as unsurpassed in self-denial, zeal, and devotedness.[1] Dr. Griffith John says it was

[1] Miss Gordon-Cumming tells the heroic tale of a Chinese Christian who had been long persecuted by his neighbors, but who endured it with so much rejoicing (Matthew 5: 11, 12) that they came at last to call him "Old Praise-the-Lord." One night when there was a fire, he took a mattock and knocked in pieces a row of idols that his neighbors had brought into the street to stop the fire, and then he raised his hands to heaven, calling

common testimony concerning Wang King Foo that there was no difference between him and the book. In Foochow a native preacher, whose wages were seventy-five cents a week, refused a consular offer of fifty dollars a month, because of his desire to proclaim Jesus Christ to his countrymen.

MRS. TAY.[1]

Yu He Hwoa, of Chefoo, was a violent-tempered man. He sold his wife and infant daughter for thirty-five dollars. When he came to himself, he was overwhelmed by a sense of his wickedness, and began upon a life of self-contending, and sought to rid himself of old superstitions; he did it relying on the divine helpfulness in Jesus Christ. He earned his living as a chair-carrier, or as a herdsman. Earning little, he saved it toward telling others the Gospel story. Wherever he went, he told of God's friendship and helpfulness. He had a banner made, with the story of his bad life and its happy

on God; the wind changed, the flames rolled back, — and no one ventured to pick up and patch together the idols he had demolished. — *Wanderings in China*, Vol. I, p. 248.

It would be unjust to the reader not to say more concerning Miss Gordon-Cumming's books. In the whole range of missionary literature there is no more delightful writer; always entertaining, never at a loss for pertinent facts, with the instinct of a reporter to tell just what the reader wishes to know; a traveler rather than a technical endorser of the mission enterprise, yet ever on the alert to tell the religious side of the story of far-away lands. Her books on China, the Hawaiian, and the Fiji Islands, are among the most valuable ever published. — *Blackwood*, Edinburgh.

[1] Mrs. Tay was early a scholar in one of the mission schools. When left as a widow, she entered the service of the Women's Union Mission, but is now connected with the American Protestant Episcopal Mission, Shanghai, as a worker among the native women. She is spoken of as being of quite remarkable powers as a public speaker.

mending blazoned on one side, and on the other side simple directions how to begin a Christian life; he carried it for years.[1]

The North Carolina Baptist missionaries, Dr. Yates among them, testify concerning Deacon Wang, the rice dealer, whose conscientiousness in shutting up shop on Sunday and in fair dealing finally won the favor of his countrymen; in China he became rich through his honesty. He then retired from business, built him a chapel, and preached in it every day.[2]

The Rev. W. H. Elton at Sandakan reports the Chinese in Borneo as being singularly earnest Christians.[3]

The Rev. Ira M. Condit, twenty-five years a Chinese missionary, says that, "As a rule, I have as much faith in the religion of Chinese Christians as I have in that of our own people." The Presbyterian Chinese in California have given $3200 to trustees in Canton for mission work. The Chinese Methodists in California have given $3500 to foreign missions. The Episcopalian and the Baptist missions there report large gifts. Dr. Pond, of the A. M. A., reports California offerings in one year for home and foreign work amounting to nearly $5000.

MRS. CLUM, SHANGHAI.[4]

There is no doubt about the vitality of Chinese Christianity. Dr. Nevius, whose recent transfer to higher service is so mourned on earth, has told us that the twenty-seven millions of Chinamen in Shan-

[1] *Presbyterian F. M. Report*, 1893, pp. 61, 62.

[2] Dr. H. C. Mabie's *Brightest Asia*, pp. 48, 49. Boston.

[3] *S. P. G. Records*, p. 694.

[4] A Bible reader of the American Protestant Episcopal Mission. She is an earnest worker, having been trained under the English Church Missionary Society.

tung are of a strong and sturdy type, men of brain and muscle, who look upon Anglo-Saxons as uncultivated heathen. Lord Wolseley has been published, in the *Strand Magazine*, as believing that the Chinese is, in respect to staying quality, one of the greatest races in the world; of great physical power, with a contempt for soldiering, but capable of becoming a great conquering power under suitable leadership; a stunted

THE ANGLO-JAPANESE COLLEGE, TOKYO.

This building was the gift of Dr. John F. Goucher of Baltimore.

race, needing modern men, modern ambitions; turning out the finest soldiers in the world if trained to it,— as they will be in the future.

The Hon. James B. Angell, President of Michigan University, late United States High Commissioner to China, has said that the Chinese "are a slow, steady-moving people, with pluck and endurance. They never give up. When they set their faces toward an end, they go to it, if it takes centuries."[1] "They have great staying qualities, and I have always thought that if they should become well established in Christian belief, they would be among the strongest disciples. The habits and intuitions and traditions of a people, especially in regard to moral and spiritual things, cannot be fundamentally changed in a day. The upbuilding of Christian character in China is a slow process, which requires time."[2]

[1] Address before A. B. C. F. M., 1883. [2] Personal Letter, Jan. 7, 1895.

This is a race-stock which is singularly helped by Christian ideas. And Christianity has already gained such foothold in the land, that there are about the same number of church members in China as there are resident Congregational Church members in Vermont and New Hampshire, and they give more to support the Gospel than those States and Maine also give to the A. B. C. F. M. The Christian families in China comprise a population approximating the total number of resident Congregational Church members in Massachusetts, Rhode Island, and Connecticut, being very nearly the same in one estimate. The comparison is made with these churches, since they are notably so strong in New England. The Congregational churches in Boston, their great stronghold, do not give so much to the A. B. C. F. M. as the Christians in China give to support the Gospel in that empire; and the Celestial church members outnumber those Boston churches three to one, and four thousand to spare. This gives some idea of the footing Christianity has really obtained in China, and shows that it is going to stay there.

BLIND SHAMPOOER, JAPAN.

So amazing has been the recent advance of Christianity in the great empire of

Japan

that it is almost needless to allude to it in proof of the vitality of that Branch of the Living Vine. A statistical statement is enough. The three hundred and sixty-five churches, within twenty-one of being as many as there are Congregational churches in Massachusetts and Connecticut, are not likely to close their doors. Japan, with one-tenth the population of China, has more Christian church members, by one to every eight, and this with thirty-five years in Japan, and fifty in China.

The statistics of two years ago showed an addition to the churches of three hundred and ten every month for two years. The native contribution box yields $3700 a month. The number of native pastors and theological students equals ninety per cent of the total roll of Congregational pastors in New England; and they are good preachers too. There are ninety-two Christian houses of worship in Tokyo. The land is flooded with Christian literature. "There are," says Dr. De Forest, "Christian statesmen, philosophers, educators, and authors."

And it is even said that young Japan, imitative and eager for new ideas and new things, requests parental pagans to apply the rope's end before Sunday-school rather than after, so that the dread of it may not divert attention from the lesson.

CHINESE DOCTOR WITH LITERARY FINGER NAILS.

The finger nails prove him to be entirely exempt from work of any kind: the insignia of literary aristocracy. — DR. H. W. KINNEAR.

[*Photographed by J. Mercarini of Foochow, and reproduced by his permission.*]

3. THE HEALING OF THE NATIONS.

The medical phase of missionary philanthropy is deserving of separate notice. By what was said under the topic of Christian Education (Book IV, Part 2), it is apparent that the foreign missions of the Church offer an all-round philanthropy. We talk about the Salvation Army and the Institutional Church, yet our foreign missionaries are always engaged in manifold adaptations of their work to the most needy population of the world; it being nothing less than their business to plant Christianity and the entire civilization that grows out of it. In the history of missions it was not always so, it being thought, at first, needful only to preach the Gospel; but experience has shown that in order to build up Christian churches that will stay, and that will prove savors

of life to the nations, they need education and the appliances efficacious in our own land. Very noteworthy utterances to this effect were made at the Madison meeting of the A. B. C. F. M., by the retiring secretary and by the field secretary also, who is so much in touch with the churches. And it was also said by one of the oldest missionaries, who can see far without spectacles, that medical missionaries are needed at this crisis in the lands of the Crescent; needed, it is likely, more than theologians,—if the Moslem mind be consulted.

THE KOREAN HOSPITAL FOR WOMEN.

Dr. Sherwood is standing at the door. Miss Lewis, the nurse, is at the window. Others in the view are teachers, helpers, and servants.

It is understood that a great move is being made to re-enforce the medical staff in all mission fields.

Does it not appear by medical journals that the professors of the healing art jostle each other unduly on account of their crowded ranks in America?[1] On the other hand, young Christian physicians are sorely needed in Asia and Africa. To the people of the Orient the superiority of Western science is more apparent in medicine than in theology. And upon purely philanthropic grounds, there is crying need of physical healing in the non-Christian lands, since their physic needs mending as much as their religious philosophy. Under the circumstances, then, it is a good omen that the missionary societies are minded

[1] *Boston Medical Journal.*

to imitate our Lord in coupling physical healing with religious precept.

Not that the churches have thought to do otherwise. The thrilling story of medical missions in the modern era, and the argument for the enlargement of the work, call for more space than can be given in the text. For the present, two illustrations must suffice.

The Opening of Korea.

No sooner had the Hermit Nation — a few years since — unbarred its doors, than Dr. Allen, a medical missionary in China, asked permission to go to Korea. He was no sooner at home there, as physician to the American Legation, than the king's nephew, Prince Min Yong Ik, was severely wounded, as one of the mishaps of a small rebellion. Upon being called, Dr. Allen found thirteen native physicians trying to save the life of the prince by closing his wounds with wax; having tied up the severed arteries, he put the king's nephew upon a fair road to recovery, much to the joy of his majesty. This ultimately opened Korea to Christian missions, through the wise management of the doctor, who was, with all his medical skill, not only the court physician but a stanch Presbyterian. The Western science proved so popular that the government furnished a hospital for Dr. Allen, who treated eleven thousand patients the first year, and then secured a missionary assistant, by royal permission. A medical school was also organized.

HON. H. N. ALLEN, M.D.,
Secretary of the U. S. Legation, Seoul, Korea.

MEDICAL MISSION, KOREA.

Dr. Wm. B. Scranton, superintendent of the M. E. Korean Mission, and his helper in medical evangelistic work, with five boys from the hospital, four of whom have been baptized.

Later, at Washington, he served the Korean king and was subsequently, upon royal request, made Secretary of the American Legation at Seoul; a position he still holds, amid the vast agitations of recent months.

Mirza Saeed, M.D.

Doctor Saeed, one of the pupils of Dr. Alexander, a medical missionary at Hamadan, has just scored a notable success in his profession; it reads like a story out of the *Arabian Nights*. A short time ago a Persian officer luckily fell from a castle. His luck consisted in the fact that he fell into the hands of this young Christian doctor, instead of the hands of Moslem or Jew, who, on their part, when they looked at him, thought that he was so seriously hurt that they could not help him. Upon his recovery the official wrote to the Prime Minister at Teheran: —

"The breath of Jesus was breathed into my dead body. Mirza Saeed took the uttermost trouble, and in his medical practice did not err the head of a hair, but showed skill so that friends and enemies cried,

'Well done! Well done.' I owe my life to him. I send this letter to the Vizier that he may take it to His Excellency, Exalted and Most Glorious, Most Highly Renowned, the Prime Minister. May my spirit be a sacrifice. May he seal Mirza's certificate, and may he become a source of boasting among his colleagues."

His Excellency, the Prime Minister, upon the receipt of this, sat down at once, and wrote a letter of thanks to the Christian doctor. The Prime Minister, Exalted and Most Glorious, then endorsed Mirza's certificate, which had been issued by the British and American physicians at the capital. Then the Prime Minister, Most Highly Renowned, wrote a long letter to the Governor of Hamadan, directing him to show particular kindness to Dr. Saeed.

DR. AND MRS. CHINNMA.

Educated native Christians of South East Ceylon.
— HITCHCOCK.

And Mirza Saeed, M.D., is now basking in the bright Persian sun, watching the castles of the kingdom, and waiting for the fall of some other official from a high tower.

4. One Hundred Millions a Year for evangelizing the World.

By C. C. McCabe, D.D., LL.D., Secretary of the Missionary Society of the Methodist Episcopal Church.

A hundred million dollars a year can be raised in the churches in the United States for evangelizing the non-Christian peoples. All that is needed is to have every church member return to the divine plan, and give one-tenth to promote the Kingdom of God. With this amount of money, our great interdenominational mission work can be carried on in such a way as to command the respect of the world. It is God's plan, and it is practicable. When one man, who was giving but seventy dollars a year to all the benevolent causes, was persuaded to give three hundred out of his salary of three thousand, then the church that he belonged to, which was giving two hundred and fifty dollars a year for missions, caught the contagion of his example, and increased their contributions to four thousand. It is a plan that will raise all the money we need, if the entire church will take hold of it.

TAMIL CHRISTIAN PHYSICIAN, AND HIS WIFE, JAFFNA, CEYLON.—Hitchcock.

Money is wanted, and a good deal of it, and it is wanted now. There is, for example, a missionary meeting-house in Pekin that has been crowded to bursting by Chinamen; the walls are in danger, and

are held up by props outside; the seats for four hundred are overrun by five hundred as the regular congregation, and the Sunday-school overlaps, the children often sitting double; there is needed ten thousand dollars to build a new missionary meeting-house in Pekin. Dr. Peck reports fifty thousand inquirers in Northern India, for whom there are no helpers. They throw away their idols and ask for Christian baptism, yet they have to be kept back in order that they may be

A GROUP OF MEDICAL STUDENTS IN LAHORE.—C. THIEDE.

instructed; but there are no men to give them instruction, although it costs only fifty dollars a year to pay a native pastor, or thirty dollars to pay a pastor-teacher.[1] The money is needed, and it is needed now.

God has honored our own denominational work, which we have undertaken for Him. Thirty-five years ago there was not one convert in all our missions; now there are one hundred and forty thousand. The substantial character of their Christianity appears in the fact that they give more than three hundred thousand dollars a year for self-support. We have in our church at home some princely givers. Dr. John F. Goucher of Baltimore set out some years ago to support a hundred village schools in pagan countries, and to give a scholarship to the most promising pupil in each school, to aid further schooling.

[1] *Gospel in All Lands*, June, 1893.

He now maintains one hundred and seventy-three mission teachers. One great-hearted servant of God has given ten thousand dollars toward building our church building and publishing house in Rome, and a converted Catholic thirty thousand more.

Among our Presbyterian brethren, Mr. R. L. Stuart, with his brother, gave a thousand dollars a week to foreign missions, and another thousand to home missions; and Mr. William E. Dodge, the senior, gave away a thousand dollars a day,— for many years averaging a quarter of a million a year.

There are individuals in the Episcopal Church who give away vast sums of money. Individual Baptists have built up great institutions, and they have changed the social and religious condition of no small area of the pagan world.

All that is needed to raise One Hundred Million Dollars a Year for missions is to secure an average of five dollars a member for all our churches, and with thirteen billions of capital in the hands of American church members, the Hundred Millions a Year ought to be raised. The benevolent contributions of the Congregational denomination in England and America, in 1892, averaged four dollars and eighty-eight cents a member. The Methodist Church alone gave last year twenty-four millions of dollars for the support and extension of the Kingdom of God in the world. That church can easily double her contributions. This shows that the Hundred Millions a Year can be raised for missions by united Protestantism.

Let the churches of America arouse themselves, for the hour has struck in which to take the world, under the leadership of our Master. The kingdoms of this world belong to the Kingdom of our Lord Christ, and the bells of heaven are waiting to ring in the year of the perfect Triumph of the Cross.

5. The Heroic Element in the Christian Enterprises of the Modern Era.

If those who stay at home and furnish the money would give as heroically as those who give themselves, there would be no difficulty in securing all the funds needed for a judicious and vigorous prosecution of the work. Men and women of independent means go out in considerable numbers from England to every quarter of the globe, giving personal attention to administering their own charities. It can be imagined that they do not always easily fall into the routine of mission work as carried on by the great societies, and this has led Dr. Robert Needham Cust, in a recent personal letter, to speak of this form of work as not altogether desirable. Since, however, this volunteer, self-sustaining service is almost unknown to America, it is to be named as an illustration of the heroic spirit which characterizes the young Englishmen of the period.

WHO WILL TAKE HER PLACE?

Miss Bruce was preparing to become a medical missionary in India, when she heard the Master's call, — John 14 : 3.

One gets the notion from the number of books of travel issued in England that the typical Britisher is always on the go, perpetually setting off for the antipodes. This spirit, in the devoutly Christian man, leads him to take the portion of goods belonging to him, and to go into some far country, and to expend it in reforming the prodigals of other nationalities. So altruistic is the Briton when he makes up his mind to it.

Ion Keith-Falconer

was one who made up his mind. He won great distinction at Trinity College, Cambridge; a famous athlete, a profound and exact Oriental scholar, studying Arabic at Leipsic and in Egypt, appointed Hebrew Lecturer at Clare College, engaging in evangelistic work in London, he determined to become an evangelist to the Arabians as his father, the Earl of Kintore, was an evangelist in the north of Scotland. He met the whole cost of the mission, and to it he gave life itself at thirty-one.[1]

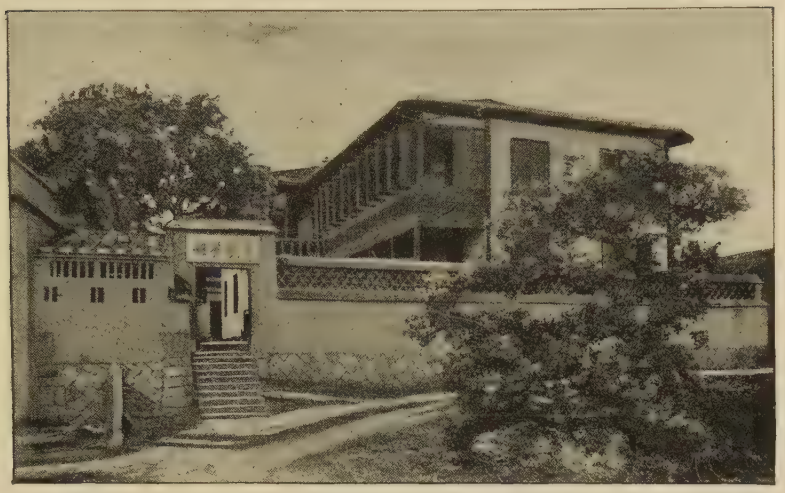
His Arabian grave has its message to young men upon another continent. His last words in the home land were an appeal for self-supporting laborers: "There must be some who, having the cause of Christ at heart, have ample independent means, and are not fettered by genuine home ties. Perhaps you are content with giving annual subscriptions and occasional donations, and taking a weekly class. Why not give yourselves, money, time, and all, to the foreign field? You have wealth snugly vested in the funds, you are strong and healthy, you are at liberty to live where you like, and occupy yourself as you like. While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

Harold Schofield

held forty certificates of honor from Victoria University, and the highest honors in the London University examinations, and graduated with first-class honors in natural science at Oxford. He won seven scholarships at Owens College in Manchester and at Lincoln College, Oxford. He won a Greek Testament prize at Oxford, open to all the University; and he held a traveling fellowship in natural science from Oxford. What did he do with all his scholastic honors? He gave them to the Lord Jesus Christ, and went to China as a self-supporting missionary. "It is a peculiar joy," he said, "such as I have never felt before, in being permitted to bear the name of Jesus to those who have never heard it before."[2]

[1] The Hon. Ion G. N. Keith-Falconer, 1856–1887.

[2] Dr. Harold A. Schofield, M.A., M.B., F.R.C.S. Obiit æ. 32. He was a member of the China Inland Mission, which has sixty self-supporting laborers.



THE FOOCHOW MISSION HOSPITAL.—KINNEAR.

England

is relatively rich in this class of workers. There is Miss Needham, a lady of independent means, who chooses to live in Sumatra, working among heathen women and children.

Miss Charlotte Tucker, the "A. L. O. E." so well known to youthful readers, through a hundred books and booklets, went to India at fifty-three as a missionary at her own charges, learning two languages, and ministering to the Hindu and Moslem women in a hundred and forty-three homes in twenty-four villages.[1]

In the Korean diocese, all the members of the mission but one are at their own charges, save that current expenses are met by the S. P. G. And the medical mission is supported by the freewill offerings of the medical missionaries and of the bishop's friends in the Royal Navy and Royal Marines.

Mr. Munroe, late Chief Commissioner of Police in London, has gone with his daughter to establish a medical and evangelistic mission in an Indian district, where he was formerly magistrate and collector.

There are fifty missionaries of the Church Missionary Society who draw no salary, a good many workers being in Africa.

The spirit which underlies this movement of far-away and difficult ventures is well illustrated by two or three instances in point of British American Missions toward the north pole and the south.

[1] Obiit November 29, 1893.

Rejoicing as we do in what little winter we have, we are apt to think of our Canadian friends just across the border as far on their way toward the Arctic Circle. Indeed they are so in the Church Missionary Society work, that runs as far north as there is land. A portion of the Moosonee diocese is somewhat sparsely settled; there being a limit to the extent to which our most northerly neighbors upon the American continent can sell, give away, or loan out their snowdrifts for residential purposes, even when they throw in immeasurable leagues of aurora borealis to boot. Amid these solitudes

John Horden,

the first bishop, spent forty-two years with the Indians and the Eskimos, attempting to plant the Lily of the Valley in Arctic regions. This

WOMEN'S UNION MISSION HOSPITAL, SHANGHAI.

time he spent, no inconsiderable portion of it, in sledging and snow-shoeing over interminable wastes of snow, or threading the lonely realm by water channels in a birch. He found his parishioners always moving. They killed their aged as a burden; and when pinched with hunger, they ate human flesh. He translated the Gospel into the Indian sign language, and printed it with his own hands; and he gave the beginnings of a Christian literature to the Eskimos and the Chippewas. It was his last work to revise the translation of the Cree Bible.

If it is humane to spend twelve years and three and a half millions of dollars to find Sir John Franklin, or his relics, in an ice bank, or if the horrors of the Arctic night may be properly endured in the interests

of science, then these dread regions are to be searched by the men of God. Great numbers of the denizens of the lone land have given credible evidence of renewed lives, and the explorers plead for the means of carrying the Cross to thirty thousand Eskimos unreached.

John Maclean, Bishop of Saskatchewan, was as truly a martyr to his icy river as was Cranmer to the fire. The Bishop of Athapasca in the west goes as far to the north as the south of Greenland in the east. He roughs it upon the rivers and the prairies. And still farther north, the bears and the buffaloes have been disturbed by the reading of the prayer book, and the beavers and the wild fowl have sighted the paddle of the Church of England, and the very blizzards have noted with respect the incoming of the missionary dog trains.

The pluck and persistence of the British spirit of missions is evinced in the final location, in this region, of a clergyman and his wife, who went first to Yoruba in Africa, and then to Ceylon, but were driven from both fields by ill health. They find the Canadian northwest a healthy country to live in.

Mackenzie River

diocese extends from sixty to seventy degrees north, on the east of the Rocky Mountains. The Rt. Rev. W. D. Reeve, D.D., the Bishop, has sent to the Author a personal letter,[1] detailing recent missionary adventures, from which this memorandum is prepared: —

The missionary, says the Bishop, appeared at the river mouth, August 4, 1893. As he approached the Eskimo village, he heard the men singing a hymn he had taught them the previous summer, their voices rising above the noise of the stormy wind that greeted his arrival. He held services in a roughly built log-house used for a council chamber. One day the head of a whale was brought in, during service, which was instantly devoured without cooking, as soon as the clergyman dismissed them, — "Taima." Hunting the grampus was the chief occupation, a hundred and fifty being the catch of a season. The daily exploits were related by midnight twilight in the council house. Medicine-making dances, with knife brandishing and maniacal contortions, were sometimes held in the same building, once quite alarming the missionary. The Indians were, however, very friendly, urging him to hurry up and learn their language, so that they might understand the way of God, — "Kyeta, Kyeta" (quick, quick).

Moving up the river, late in the month, they encountered rough

[1] The Bishop lives 1200 miles further north than St. Paul; at a point 700 miles from the post-office.

weather and scarcity of food. It was eighteen days' journey back to the fort, which was the mission quarters. At the beginning of winter, another trip was made to a point off the mouth of the river, Herschel Island, thirteen hundred miles further north than Winnipeg. The snow journey required fourteen days of dog teaming. In crossing to the island they came near being carried out to sea by the breaking of the ice sheet. In the night, a large polar bear scented the missionary, but was prevailed upon to take supper elsewhere. The islanders gave Mr. Stringer a snow house, his first ownership in real estate. Services were held, first in this hut, then in that. He had an urgent invitation to winter

ARCTIC RESIDENCE OF MORAVIAN MISSIONARIES, LABRADOR.—La Trobe.

there, but the Arctic night was coming on apace, the sun being above the horizon for a short time only. On the return journey, it was found that the wolverines had found the provisions they had stored, so they were content with tea and sweet biscuit. They slept in the snowdrifts for shelter from the biting wind. Failing of finding wood under the snow, or willow twigs, they were some days without fire, the thermometer standing at fifty and fifty-five below zero. Even the great camp-fires in the pines failed to thaw out the frozen limbs of the missioner, who lay up for repairs, December 6th.

An urgent call is made for another man for this field. These men are not sportsmen, not devotees of science, but they are there to put Christian ideas into the heads of human beings, who need to reach a higher manhood and to attain to the knowledge of God.

Tierra del Fuego.

There is no better illustration of that "enthusiasm for humanity" which characterizes the choicest spirits of this age, than the remarkable work of the Church of England in Tierra del Fuego.[1]

Commander Allen Gardiner, R.N., first visited South America in 1838, seeking to establish a mission. In 1850 he sailed with Mr. Richard Williams, a medical missionary, and Mr. Maidment, a Y. M. C. A. catechist, with four Cornish fishermen. Leaving their ship, they took to their boats, and sought to reach a spot which was then, or had been, inhabited by a Fuegian who could talk English. On landing, they encountered so great hostility that they had to re-embark. Losing their boat, they sought shelter on a desolate shore, and looked for passing ships or help from their English friends. Here, one by one, they died of famine.

Two English ships which searched for them found their journals, and in them was found Captain Gardiner's charge to Christian England to carry on the work to which they had given their lives. A schooner, the "Allen Gardiner," was built, and the work was begun, the only son of Gardiner entering the mission at a later date. A very small Christian colony was established at Keppel Island, and a cautious intercourse was commenced with the Fuegians, who were encouraged to visit the station in small parties. Then, after much preparation, a savage family was brought from one of the large islands near Cape Horn; this family was then returned, and other natives brought in. In gaining the confidence of these wild people, an attempt was made to impart the elements of religious knowledge. When, however, Mr. Phillips and Captain Fell went ashore on Navarin, they were massacred.

Okko, who had been at the mission station, had no part in this treachery, and when a ship came to search for the missionaries, he returned to Keppel, and through him more was learned of the language. Upon the arrival of the Rev. W. H. Stirling,[2] another attempt was made. Their better acquaintance with the language, and Okko's return, conciliated the natives, and Stirling and the new Captain spoke kindly.

[1] *Vide The Origin and Progress of the South American Mission.* By John W. Marsh, M.A., London, 1883; a copy of which has been furnished to the Author through the courtesy of the Rev. Thomas Macdonald, D.D., Canon of Lincoln, — who also wrote communicating further information concerning the mission. The Author's text occasionally follows quite closely the phraseology of this book, and sometimes the order of narration; but for the most part the facts have been grouped anew; so rearranging and condensing as to present a hundred and sixty pages in a few paragraphs.

[2] Since consecrated as Bishop, and still engaged in the work.

The idea of brotherly love now first entered the heads of the savages. They were surprised, not to say gratified, that the new missionary did not attempt to murder them outright, to avenge his predecessor. The sermon upon Jesus and the resurrection alarmed them very much, since now they would have to meet Captain Fell and Mr. Phillips, whom they had fancied themselves rid of once for all. That Christ came not to destroy men's lives, but to save them, was good news to the Fuegians. And some of the islanders went to the Keppel station to learn more.

The next year, the remains of the martyrs were discovered, and the impressive burial service of the Church of England was rehearsed in

MORAVIAN MISSIONARY ARCTIC TRAVEL, LABRADOR.—La Trobe.

the presence of their murderers: "Grant, O Lord, that, being filled with the Holy Ghost, we may learn to love and bless our persecutors, by the example of Thy first martyr, St. Stephen, who prayed for his murderers."

So with coals of fire did they burn the hearts of the savage Fuegians.

Then followed days of grace, when the young men, one after another, learned to say, in deep and solemn tones, "I believe in one God, the Father Almighty." The idea of God was introduced to a people who had no word for the deity, and no idolatry. "They traced," says the story, "the character and habits of their white friends to their knowledge of God;" a character which returned kindness to the treacherous, and unvarying friendship toward violent men. The young

men became forward to oblige; their faces became less hard, and a more intelligent expression was noticeable.

Mr. Stirling then built a house ten by twenty, and lived among the natives: —

"As I pace up and down at evening before my hut, I fancy myself a sentinel — God's sentinel, I trust — stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name." So standing, he was in danger of being plundered and murdered. But a few men were drawn to him, drawn by the cords of love; men drawn, who, with half-savage natures, could but admire his pluck. And they arranged among themselves to stand by him, and they said to the barbarians wilder and more wicked than themselves, "If you kill him, we will kill you."

Upon Mr. Stirling's visit to England, a few months elapsed before Rev. Mr. Bridges went to Ooshooia. He found the Christian seed-sowing had taken root, the goods Mr. Stirling left being still there; a great era this in the Fuegian life, — those who stole, stealing no more. It was now safe to establish a permanent station. The natives were duly instructed in agriculture and the catechism. Upon the Bishop's return, forty young men took an open stand as Christians; and they became earnest workers to disseminate the ideas they had received, — a zeal enforced by consistent lives. Consciences were reached, the idea of self-restraint was introduced, the principles underlying good society were made known. Before that, every family had stood by itself and for itself; as they had no God, they had no chief. Now they understand the Fatherhood of God, and that the Church was the family of God.

As Christians they hold out well, when removed from their teachers; in their wigwams they are pure in character, and sweet in temper. In their social meetings they sing the "Rock of Ages," and they pray against laziness. Ooshooia has become a Christian village, with a written grammar to grieve the youth, and a dictionary to spell by, and St. Luke's Gospel and the Acts of the Apostles to live by; and there is a Christian orphanage.

There are missionary peace-makers; and the savages far removed from Christian teaching have got an inkling of the fact that they ought to treat well shipwrecked seamen, who had long dreaded the ferocity of savagery not less than the jagged coast.

The seamen rescued by the "Beagle" had prepared to die by an explosion rather than fall into the hands of the natives. California voyagers, when wrecked, saved their lives by a pitched battle. British surveying parties were assailed by arrows.

For no earthly gain, Stirling risked his life to teach the lawless and plundering Fuegians the truths of the Gospel. So testified Lieutenant Bové of the Italian navy, who had been wrecked on that coast so long inhospitable. The king of Italy gave a gold medal to the South American Missionary Society in gratitude: "Religion has brought safety to mariners rescued from a watery grave." Darwin, who had thought the Fuegians incapable of civilization, confessed his error, and subscribed twenty-five dollars a year to maintain the work. The Golden Rule works; it works, however, through heroic self-sacrifice and reliance on God.

The Heroic Age

is not behind us. The chivalrous quest of human wretchedness to be alleviated gives matchless distinction to the nineteenth century. The might of an unselfish love, the spirit of self-sacrifice, of self-devotement, the contempt of life, the readiness for martyrdom, are working to-day as never before; the crest of the wave is breaking here and now.

Nor are the incidents of the field of foreign battle more notable than those occurring at our very doors. All that is heroic in us applauds the exploits of multitudes of self-denying workers in our cities and in country towns, whose deeds of love can no more be counted than the glistening dew. Men greatly concerned for the honor of God in the earth — whether the servants of the poor in dense communities, or isolated laborers in vast frontier fields where there are far-apart workers — are engaged in service as heroic as Brainerd, whose life inspired Carey, whose story moved Martyn.

Mighty are the evangels of lives that noiselessly bloom and die silently in waste places, eloquent the beauty of far-away mountain and prairie homes, where the sacrificing spirit of the Master is exemplified amid familiar fields without the plaudits of a grateful world. Names emblazoned in the azure heights of heaven are scarcely known upon the earth, although they represent the consummate fruitage of our ripened Christianity; nor can we select and enumerate the names known to celestial fame.

If we speak freely of our Anglo-Saxon neighbors over sea, we may well hesitate to designate by name the distinguished soldiery of our own ranks: — He has just gone to his reward, who preached in three thousand villages and towns in India, in thirty years of mission service, and gathered more than three thousand into Christian schools. Why do you ask his name? Another stood at his sea-girt post, in weakness and loneliness, three thousand miles from neighborly help, and when his wife was separated from him by ill health, he still remained at his task

with undaunted courage, and unflinching loyalty to the Cross. Why ask his name? He too has gone, who wandered up and down the interior of our continent, three hundred thousand miles in thirty-three years of mission service. He too has gone, that princely Princetonian, whose scholarship was put to the invention of missionary wheelbarrows, to feeding the victims of famine, and giving to a hundred millions of men the Word of God. He too, that master in learning, who was an authority in seven languages of the Orient, who resigned a bishopric that he might become an itinerant preacher to the Moslems of Central Asia, Arabia, and Northern Africa. He too, who forsook brilliant

THE SARAH TUCKER TRAINING INSTITUTION FOR GIRLS, AT PALMACOTTAH.
PAUL.

metropolitan preferment, to labor among millions of the most degraded, preaching twice daily, save for fasting and prayer on Friday mornings. Here is one to-day, a widow, ministering alone, amid two and a half millions of Hindus. She has not even sought the hills, between March and October, during eighteen summers; even in funereal grief forgetting herself to carry on the work begun in wedded joy.

From good family in the highest social circle, there has gone forth to barbaric martyrdom one of the most cheery of the servants of the Church, laying down his life for diocesan parishioners who perpetrate wickedness in eleven languages. His name will endure through the millenniums of the Church history, but it is not more to be honored than that of Moravian brethren who became slaves among slaves for Christ's sake, or Raratongans who lay down their lives for the lepers,

or the forty Polynesians who volunteered to take the places of their twelve martyrs in New Guinea.

For years and years there were more Moravian missionary deaths than native baptisms in the unhealthy climate of Dutch Guiana; now two-thirds of the total population of Paramaribo are Christians. Pathetic are the West African records of our American Presbyterian, Episcopal, and Congregational missions; they read like the fifth chapter of Genesis,—"And he died," "And he died." In the first twenty years of the English Church work on this coast, fifty-three missionaries died; now there are nine thousand church members, and the work is mostly done by forty native pastors. In the Basle mission on the Gold Coast, in fifty-eight years, sixty-one men and thirty women died of climatic disease; now there are seven thousand native Christians. In the English Methodist mission, the fatality was even greater, and now there are twelve thousand native converts. Along the West African coast there are now two hundred churches, 35,000 Christians, 100,000 adherents, and 30,000 pupils in 275 schools; thirty-five languages or dialects have been mastered, and in them all there are the beginnings of a religious literature. It is the price of blood; the precious blood of Jesus Christ, and of those who count not their lives dear to them.

"Notwithstanding the mortality among our missionaries on the Congo, three out of every four candidates for foreign service express preference for Africa." So says Dr. Mabie to-day of the American Baptist Union. A brilliant Oxford student went to Africa, and, dying at the end of the year, he said, "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa."

Is there no one whose heart beats the higher, whose pulse is quickened with joy for humanity, that Christian heroism is everywhere going forth to relieve the woes of dark continents, and to change the moral destinies of great peoples? It need not be asked whether noble lives add new luster to the rolls of the Church, or what name is more honorable than others.[1]

Long ago all earthly ambitions were quenched, and there was kindled desire for the honor that cometh from God. In humility, in obscurity,

[1] What inscription can be more triumphant than that on General Gordon's monument in St. Paul's Cathedral? He, indeed, was the man,—"Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

in a position misunderstood by many of one's friends, in loneliness of labor, in bodily weakness, with shrinking spirit, amid the apathy of those whom they serve, amid scorn and abuse, and sometimes danger,— the unnamed and unhonored servants of God live only to exemplify what the Church is for; living for the outcast populations of the globe, in dense cities, amid wastes of snow, on little islets in the sea, on wild prairies, or in the woods of savagery.

There is no other truth than that of Christ crucified that has ever led to so much self-denial. The ideal of heroic character has been changed by Christianity; once it was physical, now it is spiritual. Men left to themselves would never have invented a system based upon self-sacrifice as the leading principle to govern a man's life. It was a doctrine taught by God, and the experience of the race has shown its adaptation to man. Self-denial for the sake of others is the Christian ideal. Duties irksome, dangers extreme, are the rallying cries of the Kingdom of God. Men and women leave all to heed the call of humanity. We see it every day. The front ranks in humanitarian city service are Christian ranks. What Thoreau called the rags and coat-tails of creation, Tierra del Fuego and the desolate dioceses of the northern pole, are not sought out by men who sit at banquets and cavil at Christianity. This

Heroic Element in Modern Life

is due to the prominence given by our religion to that doctrine of self-sacrifice for others as an ideal of life, which will some day give Christianity the sway among all peoples. This, indeed, is the law of human progress. It is this which co-ordinates all Christian experience, which unifies the Christian body, which mobilizes all forces, which enables Christianity to secure the co-operation of its membership upon every continent and in every isle to promote that for which the Church exists,— the evangelization of the world, the building of the New Jerusalem, the fraternity of man, and loyalty to God.

Self-sacrifice for the sake of others has become the leading principle of practical conduct in the lives of multitudes of men. It will sweep all before it, and subject the world. Its intensity, its moral elevation, its stupendous philanthropic machinery, will dominate this planet, bringing in the Kingdom of Him whose right it is to rule.

BOOK VIII.

THE TWENTIETH CENTURY.

THE SOUL'S AWAKENING.—J. J. Sant.

BOOK VIII.

THE TWENTIETH CENTURY.

God's Voice in the Twentieth Century.

TO hear the Voice to become a voice; to sink personality and to stand for God, crying in the world's wilderness, Behold the Lamb of God; to be the forerunner of Christ in all lands,— this is the call to the youth of the twentieth century.

Havelock and his soldiers once held a prayer-meeting in a heathen temple, and had the idols hold candles for them; but one may not think of this as the symbol of the speedy fall of idolatry; nor is it timely to speak of the tottering foundations of idol kingdoms, so long as fully one-half the human race never saw a Bible nor heard of Jesus Christ. We have come, however, to the beginning of the end. With the greatest range of personal freedom, and homes protected by the sanctity of law, with the vast material resources of Christendom and the best scientific work the world has ever seen, the best educational methods, the best sytematized humanitarian work, and the most thoroughly organized and aggressive religious force upon the planet, it can be but a question of time.

If the United States were peopled as densely as India, we should have here seven hundred millions of people, and at the present proportion of our

Ministerial Supply

we should have a million clergymen; but the professional roll would have only twenty-five hundred names on it, if we were proportionately as scant of ministers as they are of Christian workers in India. It is altogether credible, then, that the late missionary conference at Bombay is right in asking for a vast increase of workers; specifying tenfold as the number of women wanted,— for school, zenana, Bible and medical service. There would be but few more than a hundred

clergymen in England and Wales, if they were as few in proportion to Christian missionaries in India; one hundred and ten would be too many. There would be only two ministers in Boston, at the ratio of missionary supply for Africa. The proportion of Christian missionary workers in China would allow one missionary for the two states, New Hampshire and Vermont; and five for Scotland. Birmingham and Manchester would have but one pastor apiece, if the allotment were like that of Christian missionaries to Siam.

"The leaven of which we read in the Lord's parable," says Bishop Mallalieu, "was proportioned to the meal. It was hid in three measures of meal; if there had been six measures of meal, the whole lump would not have been leavened. We are trying to leaven a hundred measures of meal with what would answer for three or five at the utmost. What we must have is more men."

"Do, some of you, come over and help us; for this work needs you." So writes Mrs. Logan of Micronesia, in her great disappointment that there were no helpers to heed the unanswered calls.

Kurnool[1] reports the names of eight hundred people, who had asked for Christian instruction within six months; but the missionary gave the villagers the go-by, having no one to send. Aladiputty began to turn from heathenism thirty-five years ago, but there was no one to go to the village, and the pagans burned the Christian chapel; now there are a hundred and fifty of a new generation to ask for a Christian teacher, and no one to go,— and there are one hundred and seventy-five thousand near by, village after village, asking for teachers.[2] At the annual meeting of the Madura Mission, in 1893, it was said that there is no use, at present, in seeking to have people come over from heathenism, since there is no means to instruct those who have already joined the Christian community. Bishop Thoburn cites vast fields, counting millions of people, where there is great eagerness to hear the Gospel, where hundreds flock to baptism; but no laborers can be sent forth. The Church of England bishop reports the most astonishing eagerness for the knowledge of Christianity in Uganda. The Tankay people in Madagascar gathered from the north, from the south, from the east, and from the west, knowing only so much of Christianity as this,— that Christians gathered with one accord in one place. Having done this, Sunday by Sunday, they did their duty so far as they knew it.

The key of David has unlocked many doors for the entrance of His messengers. The most notable time in all the ages is at the present clock-tick, when the door of faith is opened unto the Gentiles.

[1] The Rev. H. G. Downes, of the C. M. S., April, 1893.
[2] Mr. Perkins, of the A. B. C. F. M., at Arrupukottai.

"Great is my love to your mother," said a Christianized Fiji, as he hastened to overtake David Cargill, when he was embarking for England. "Wait, wait, I want you to take this gift home to your mother. Great is my love to your mother. Tell her that, before you came, I killed men and ate them; but now the love of God is in my heart. If your mother had not loved me, and let you come, I should have been a cannibal to this day. Great is my love to your mother."

Memorable in the beautiful and hospitable homes of England are their autumnal Thursdays, when the Queen's furloughed veterans return to the East. The Liverpool Street station of the Great Eastern is thronged with the brave and the noble, the most magnificent specimens of British manhood, and women with a manly pride and tears at the parting; and the heart of the Christian Church, too, is swelling, as fresh recruits and bronzed messengers of the King enter the "P. and O. train" for the Orient.

There are now five hundred members of the British Student Volunteer Missionary Union. An African missionary bishop recruited forty men at short notice the other day. At the second International Convention of Student Volunteer Movement for Foreign Missions, at Detroit, there were nearly fifteen hundred delegates. Thirty-two hundred names, all told, have been signed to their Mission Roll; of whom six hundred and eighty-six have already gone to the field. The college founded by Mary Lyon has already sent out one hundred and fifty missionaries.

It is the Young People's Campaign; it is the privilege of youth to heed God's call to become voices for Him; to call in the world's wilderness,— Behold the Lamb of God.

"If I believed in seven births, as many of the Hindus do," says Miss Fletcher of Calcutta, "I should pray that in each life I might be a missionary."

When Dr. Scott and his wife, and their associate, Miss Myers, recently arrived at Jaffna, they found a great company of natives at the landing, who sprinkled rose-water upon their garments and placed garlands of flowers about their necks; and then the new missionaries were led to a house festooned with the floral decorations of Ceylon, and songs of welcome filled the air.

In His Name, self-devotement. "Christ says to every lost sinner, 'Come'; to every redeemed sinner, 'Go.'"[1] "There was a time," said Alexander Duff, "when I had no care or concern for the heathen; that was a time when I had no care or concern for my own soul." David Livingstone came to this resolution in his youth: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."

[1] W. S. Apsley, D.D.

"We know," says Francis Galton,[1] "how intimately the course of events is dependent on the thoughts of a few illustrious men of genius." It was given to Duff and Livingstone to change the course of events upon two continents.

"Who knoweth whether thou art come to the kingdom for such a time as this?" is the question ringing in the ears of youthful genius to-day. "Let us," quoth the Persian seer, "be of those who help the life of the future."

Self-devotement, and not self-development, was the method of the Master. Loving loyalty to Christ, spirituality at its highest, impart to young men and maidens an immeasurable moral energy, an incalculable motive power for work in the local church and at the world's end. Earnest, bright, cheerful, are the fellows we want, said Coleridge Patteson; like the sailor or soldier who leaves home and country for years, and thinks nothing of it, because on duty. Skilled carpenters and school teachers are to honor God in far-away islands or in the Dark Continent. To keep steadily in sight what the church is for,— to match manhood and Christianity the world over,— this it is which marks those few extraordinary instruments of God, whom He has chosen to change the face of the globe. I should not like it, said Spurgeon, were you fitted to be a missionary, that you should

Drivel down into a King.

She was a royal-hearted woman who chose to separate herself from the lot of her schoolmates. They became good teachers, with comfortable homes behind them; and most of them with homes of love before them. She went across the globe to help make homes for other people in a half-barbaric empire; carrying thither a bright and beautiful ideal. She underwent vast physical fatigue, and a thousand chagrins among the poor; she lived among an unclean people, morally vile; hand in hand with the wretched, she knew their misery, and bore with them and for them their nameless burdens of sorrow. She touched now and then upon the outermost circle of mission "homes," leading herself that life in which the Master is the Bridegroom. She gave herself to character building, seeing to it that her schoolgirls entered upon home life with new notions. She modified the ideas of a vast area of untutored leagues of rural life, and she made cities the cleaner and morally more wholesome for her indwelling. She listened to the haunting cry of those ready to perish; and went forth, day by day for a score of years, to seek and to save that which was lost. The difference between her life and that of her schoolmates will be known in the Judgment Day.

[1] *Hereditary Genius*, p. 343. London, 1869.

When John Hunt, the plowboy of Lincolnshire, came to die, he exclaimed, "Lord bless Fiji, save Fiji; Thou knowest my soul has loved Fiji." He grasped Mr. Calvert by the hand, then lifted his other hand,— "Oh, let me pray once more for Fiji. Save Thy servants, save Thy people, save the heathen of Fiji."

To preach Christ and Him crucified; to show forth the loveliness of God, His love to men; and to win men to believe in His love, to accept it, and to make loving return,— this is the aim of a man well known to American missions, who chose thirty-five years ago to differentiate himself from his schoolmates by deliberately planning to lead hundreds to Christ, while they, upon the average, would be content with scores. There have been three or four hundred converts to every missionary of one of our largest Boards of Missions. 'Tis related of one that he sailed for India in 1842 and returned in 1864; during that time there had been thirty-five hundred converts in connection with instrumentalities he put forth, and thirteen of these natives had been ordained; he had built sixty-four Christian churches, and had persuaded the natives to destroy fifty-four idol temples.

"I must get away from this man," said Lord Peterson of Fénelon, "or he will make me a Christian." Clear-headed, warm, sympathetic, affectionate men are the instruments used of God.

If an Idea is a Good One,

it is as good for Pekin as for Portland; and it ought to be carried round the entire world. The nations which are the quickest at thinking out those new ideas which are likely to make the home happier, and to make the citizens of all nations free and prosperous, to elevate the average man and to bring him into closer likeness to the righteous and loving God; nations which are pre-eminent in executive qualities as well as fertile in expedients; the nations which have the money and the men,— they are to take these regenerating ideas and carry them around the globe, and with patient tact and loving hearts and helping hands make these life-giving thoughts practical powers in renewing the face of the earth, so bringing in the reign of universal love among men and filial obedience to the common Father of all.

The Rev. J. L. Hauser reports the presentation of a Bible to an Indian prince, two hundred miles north of Madras. The prince sealed it up in a large vase. Upon his death, ten years later, three young men, his relatives, eagerly awaited the opening of the treasure in the sealed jar. It proved to be just what they had been anxious to have; and they were soon after baptized at Madras.

This larger life is needed in Asia,— the experience of the friendliness

of God in the Son of Man. Do not the leading minds of Asia know that their great historic systems need reformation? To put it moderately, they need at least that. Would not a reformed Confucianism carry China back to a clearer apprehension of God; and a reformed Buddhism and Brahmanism back to monotheistic conceptions? All honor to the theistic reform in India! It is good, what there is of it. What Asia needs is God; a loving Father and Friend, a Moral Governor and Sanctifier of the people, needed in every hut and palace. They need the Son of Man and His Atonement; God's practical friendship in Jesus Christ. They need the helpfulness of God, to-day, by His energizing and renewing Spirit.

"It was as if scales fell from my eyes," said an aged Taoist to Professor Legge, concerning his reading the truths of Christianity, after fifty years of study, and of seeking to attain the high moral ideal of which he was conscious.

These conditions are urgent. The death rate in China would empty London in four months. There are eighteen provinces in the empire; and fifteen hundred subdivisions, each of which has a chief town; and in each subdivision there are hundreds of "villages" or petty cities, in some of which there are thousands of families. Yet with all this dense hive of people love is not an element in any religious system indigenous to China. The renewal of China is a work worthy of the highest ambition. It calls out the heroic element in one's nature. Ashmore, Griffith John, Muirhead, Martin, and some scores of Chinese workers, are among the ablest Christian men of this century; and they find themselves choosing this service, and ready to choose it over again. "The great need of China," says one of them, "is not the merely wise and learned, but men of deep conviction, separated and called for a great work, conscious of the all-consuming power of the love of God; with whom it is a passion to save men,— prepared to brave all things, to endure all things, to finish the work the Lord has given them."

God-possessed men and women,— common sort of people enough, but made uncommon by the enduement of Power from on High,— these are they who co-operate with God, and with whom He co-operates for bringing in the Kingdom of Love.

The Ruby West.

The tints of the evening or the morning sky, quoth the Master, were tokens to the weatherwise; and He was astonished that the discerning could not tell the signs of the Son of Man's coming. As men differ in their knowledge of weather lore, so if one alludes to tokens indicating

a triumphant ending of the missionary campaign of the Church, he may be hooted at by those who lack discernment.

If, however, men of the sea, who make a business of observing, are better weather prophets than those whose knowledge is limited to the use of an umbrella or sunshade, then, too, the persons who gain an inkling of history outside the parish records, and wider news than that of the village gossips, may have a truer notion of God's activity in the world than those whose religious activity consists in saying, "Now I lay me down to sleep." May there not be, too, a weather-bureau wisdom concerning the trend of great historical movements? It is the course of practical wisdom to co-operate with what appear to be the providential designs; and he will get the most out of life who does it.

No student of the geological history of the earth; no student of the slow growth of nations, of governments, of cities, of literatures,— the Hebrew, Greek, Roman, French, German, English; no student of the sublime Scriptural prophecies of the long ages in which the perfected human race will abide upon this planet,— will be impatient if a few generations come and go before all wild places are transformed into the garden of the Lord.

If through the heroic service of the choicest spirits in the church during some centuries; if through infinite toils and self-sacrifice during five hundred or a thousand years of patient progress in Christianizing China, India, Africa; even though the majestic movement of the Kingdom of God is discerned only by eyes blinded with human sorrow, generation after generation of living martyrdom, in proclaiming Christ and Him crucified to peoples as stolid at heart as their idols of clay, of stone, of bronze or gold; even though the homely houses where Christianity is first proclaimed are not hastily rebuilt in the splendor of celestial pattern,— yet the redemption of the world will hasten in His time who made it, and the beauty of the Lord God will crown the earth.

Were this the hour and this the place, it would be easy to show by dry statistics — blooming in beauty like the miraculous rod of Hebrew story — that Christianity has won the nations of the future.

In the dramatic story of the ages, relatively new peoples have come to play an important part in history; peoples slowly preparing for their mighty destiny,—age after age breeding upon foggy islets, quarrelsome, noisy, and isolated; generation after generation gaining a larger civil freedom, a sweeter and purer domestic life, a higher discipline of intellectual faculties, a more rugged and picturesque literature illumined by a celestial radiance, a slowly improved social state for citizens long despaired of as unimprovable, and more intense evangelistic

spirit doubling and redoubling the proportion of those who are loyal first of all to the Kingdom of Heaven, a more sharply outlined organization for domestic and foreign occupancy of the world by the Triumphant Cross. That these peoples have multiplied fivefold within a hundred years; that their kinsfolk in racial stock have won the prestige among all nations; that these cold-blooded, calculating peoples have gone deliberately into the tropics to invest vast sums of money in developing the resources of far-away lands;[1] that they have waked up the sleepy and irresolute myriads of Asia by forcing them to know the time of day to a minute; that the great nations of the East have but recently opened their gates; that the long-barred dark interior of Africa is now open to the light; that the human race is found to be an ethnic unit, with the same moral needs, and renewed by the same power; that the person of Jesus Christ is more prominently before the world than at any former period; that the literature that relates to Him is more extensively diffused among the nations; that samples of native Christian living have been planted in thousands of villages among all peoples; that some among the most autocratic governments have heard of the brotherhood of man and have been led to recognize more than ever before their obligation to give a fair chance in the rivalry of life to their most lowly subjects; that Christian education is enlightening pagan peoples; that the poor of the earth are being elevated and benefited by system through Christian appliances; that the Christian hosts now stand envisaged with the great religious systems of the world to challenge their claims for the homage of the continents; that Christian ideas, Christian influences, have set in like great ocean currents, in resistless flow along all coasts,— these, indeed, are no tokens of the near approach of the grand consummation of human history, a climacteric era known to God only: but he who will not heed these tokens must demand the blaze of new suns for the benefit of bats and owls.

The hand of God is not discerned, says the French historian, by those who dwell under its shadow. It is the privilege of common sort of days, when nothing uncommon is looked for, to have to do with the beginnings of a period of great import. This, however, is an old-time story. The social and religious evolution of mankind has been always marked by great eras,— the coming of Christ, the fall of Rome, the rise of the Church, the popularization of personal and direct relation between man and his Master, the establishment of civil and of religious freedom, the opening of continents new to the Old World,— the turning and overturning for the coming of the Son of Man.

[1] England, for example, has put more than four hundred million dollars into railways in India.

This, then, is the real meaning of that roseate western sky which betokens a fair to-morrow for the Christian church. The signs of the times do not call upon the chosen of God to stop and listen for the approaching triumphal songs of a redeemed world. The majestic rhythm of the ages is calling rather to the world's youth to conduct the life work that falls to them along the historic lines. If we are to-day but in the beginnings of history, if there is stretching out far before us the long reign of a perfected manhood upon this globe, then he is wise who seeks to act with God in renewing the face of the earth. The commissioned men who are to do it are in good business. To build one's life into the Kingdom of God is an unspeakable honor. To become the instrument of divine benevolence to the earth is the highest of human achievements.

"In proportion as historical investigations are elaborated into a universal historical science," says Professor Brandis of Bonn,[1] "in the same proportion will Christ be acknowledged as the eternal and divine substance of the whole historical life of the world, and His sacred person will greet us everywhere on the historic page." Only those who know little of what history has been will say otherwise; and no one can say else from the standpoint of human evolution,— the most prominent person and the leading personal influence in the story of the race is that of Jesus Christ. To be a Christian, to be Christ's man, to represent Him, to point all men to Him,— this is privilege of earth; bearing the Triumphant Cross.

[1] Translation by Dr. H. B. Smith.

APPENDIX.

THE MONKS OF CERTOSA.

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AS TO THE APPENDIX.

One of the noblest men I ever knew was a middleman in the grain business, buying from Western producers, and selling to Eastern wholesalers. There was no hour in the day or night, year in year out, in which he did not have a vast number of carloads of grain shipping, and on the way, and discharging. The only way in which he could ever balance his books was to draw a red line across the page once a year. The *Appendix* division of this book is but an attempt to draw a line; the illustrations of the principles which constitute the work being illimitable, — an endless task at aiming to express more justly and accurately the phases of the world's religious thought and life, and to present new phases of the activities of the advancing Christian hosts.

It has been said that Butler's *Analogy* is so densely packed with ideas, each of which might be multiplied into a volume, that the thoughts stand up endwise like books in a library. The few principal topics, or books, of the *Triumphs of the Cross* are each of them easily susceptible of treatment so full as to require a volume instead of a few pages. More matter has been excluded than has been put into this work. The positions maintained need, however, no further affirmation; and if they did, it would be vain to attempt to supply omissions in these closing pages. The matter now presented comprises only a few additional Notes, or Brief Papers, illustrating certain points in the text.

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BOOK I.

Page 62, end of second paragraph. — THE CHARACTER OF MEDIEVAL MONKS. — An eminent historical writer (John Lord, D.D., LL.D., *Beacon Lights of History*, Vol. II, p. 87), has said of the eighth and ninth century monks: "They were the best farmers of their times; they cultivated lands, and made them attractive by fruits and flowers. They were generally industrious; every convent was a beehive, in which various kinds of manufactures were produced, and they made tapestries and beautiful vestments. They were a peaceful and useful set of men, at this period, outside their spiritual functions; they built great churches; they had fruitful gardens; they were exceedingly hospitable. Every monastery was an inn as well as a beehive, to which all travelers resorted, and where no pay was exacted. It was a retreat for the unfortunate, which no one dared to assail. And it was vocal with songs and anthems."

Page 65, end of fourth paragraph. — Coifi appears to have had an eye to the main chance, and sought to please the king, saying: "Not one of your people has applied himself more diligently to the worship of our gods than I have; and yet there are many who have received from you greater benefits and greater honors, and are more prosperous in all their undertakings; whereas if the gods were good for anything, they would rather forward me, who have been so zealous to serve them."

The words of the aged earl, which have been so often quoted, were these: "The life of man, O king, seems to me, in comparison with that which is hidden from us, to be like the sparrow, who, in the winter time, as you sit in your hall with your thanes and attendants warmed with the fire that is lighted in the midst, rapidly flies through, entering by one door and passing out by another; he has a brief escape from the storm, and enjoys a momentary calm. Again he goes forth to another winter, and vanishes from your sight. So, also, seems the short life of man. Of what went before it, or of what is to follow, we know not. If, therefore, this new doctrine brings us something more certain, in my mind it is worthy of adoption."

Page 68, seventh line. — THE GERMANS. — Whether, as some say, the name means spear-men, or whether it be shouters, according to others, — the etymology indicates a stock of stalwart fighting men, equal to making good their standing room among the nations.

Page 71, end of third paragraph. — THE NOMINAL CONVERSION OF EUROPE. — It does not accord with the proprieties of the text to amplify this story, but it throws light upon so many problems in the modern area that it is suitable to allude further to it in this place.

Grotesque, indeed, were some of the old methods of "converting" the heathen; they are much like the experiences of a modern era among peoples as inexperienced and artless as children. Jortin, who picked up so much that was a little out of the usual course, relates[1] that in the year A.D. 799, "Arno, Archbishop of Salzburg, converted many of the Sclavonians, who became very fond of him. He used to make all the Christian slaves come and dine at his own table, and gave them drink out of gilt cups; whilst their pagan masters sat without doors on the ground, like dogs, and had meat and drink placed before them. When they asked him why they were thus treated, the answer was, 'As you have not been washed in the salutary bath, you are not worthy to sit and eat at table with those who are regenerated.' Upon this they desired also to be instructed and admitted to baptism." "This finesse," adds Jortin, "was, however, more Episcopal and Christian than the usual method of bullying, beating, fining, and massacring those who would not quit paganism."

The Pomeranians were Christianized at the beginning of the twelfth century by Bishop Otto. He traveled crosier in hand, and clad in the robes of his office; and surrounded by ecclesiastical attendants, and a squad of soldiers. His wagons rumbled from village to village; and everywhere he baptized the astonished natives.

Olaf the Saint[2] won his saintship in strange fashion. The old chronicles of Norway[3] tell us that King Olaf once went through a portion of his country, and summoned to him men from the greatest distances. "And he inquired particularly how it stood with their Christianity; where improvement was needful, he taught them the right customs. If any there were who would not renounce heathen ways, he took the matter so zealously that he drove some out of the country, mutilated others of hands or feet, or stung their eyes out; hung up some, cut down some with the sword; but let none go unpunished who would not serve God. He went thus

[1] *Remarks on Ecclesiastical History* (John Jortin, D.D.), Vol. III, p. 81. London, 1805.

[2] A.D. 1015–1030.

[3] *Sturleson Heimskringla;* or *Chronicles of the Kings of Norway.* (Translated by S. Laing.) 3 vols. London, 1844.

through the whole district, sparing neither great nor small. He gave them teachers, and placed these as thickly in the country as he saw needful. In this manner he went about in that district, and had three hundred deadly men-at-arms with him; and then proceeded to Raumarige. He soon perceived that Christianity was thriving less, the farther he proceeded into the interior of the country. He went forward everywhere in the same way, converting all the people to the right faith, and severely punishing all who would not listen to his word."

We need not wonder that the next thing we read in the Chronicle is this: "Now when the king who at that time ruled in Raumarige heard of this, he thought it was a very bad affair."

The Chronicle relates that two robber brothers with a troop joined the army of Olaf the Saint when he would retake his kingdom, and that the king would have them baptized or send them away. Gauker-Thorer said: "I and my comrades have no faith but on ourselves, our strength, and the luck of victory; and with this faith we slip through sufficiently well." But when it was found that the king would not have them without baptism, this self-reliant fellow said to his brother: "If I go into battle I will give my help to the king, for he has most need of help. And if I must believe in God, why not in the white Christ as well as in any other? Now it is my advice, therefore, that we let ourselves be baptized, since the king insists so much upon it, and then go into the battle with him." So the robbers were baptized with their thirty followers, who had been waiting upon a hill-top overlooking the hostile camps; spoiling for a fight, they would be baptized rather than lose this chance.

Olaf the Saint is represented in old sagas as sometimes praying all night, and singing psalms when riding through the country; and he argued like a minister with the idolaters. And he was very cunning in war, which was his great weapon.

Both Olaf Trygyvesson, the father, and Olaf Haroldsson, the sainted son, were fierce missionaries, propagating Christianity by the sword as the Mohammedans did their religion. Not indeed devoting their lives to it, but they hated the forms of paganism most heartily.

The fierce Norse pirates were not pagans. Did not the chiefs of the Jornsburg vikings use to drink to the health of Jesus Christ, and fill their bowls to the memory of St. Michael?

So too in the Greek Church the method of the Western Church prevailed. Certain Russian envoys having been converted through the appearance of Christian deacons of the Eastern Church in the South with linen wings and flaming torches, the contagion of the new faith caught in the wild North. "The whole people of Kieff," says Stanley, "were immersed in the same river (where their wooden god had just been floated off), some sitting on banks, some plunged in, others swimming, whilst the priests read the prayers."

The point made by those facts is this: that essential Christianity in Europe is not to be blamed for the evils that came into the Church with all this baptized paganism. Missions not based on the regeneration of the individual by the Holy Ghost are of no advantage to Christianity. It was not till after the Reformation that Christendom found out that the Sword of the Spirit is the Word of God. This is the sword with which to conquer the world.

Page 72, first line. — The change effected by Christianity in the Germanic people is referred to by Samson Reed in his suggestive booklet upon the *Growth of the Mind*, Boston, 1886: —

"To revelation it is to be ascribed that the genius which has taught the laws of the heavenly bodies, and analyzed the material world, did not spend itself in drawing the bow or in throwing the lance in the chase or in war; and that the vast powers of Handel did not burst forth in the wild notes of the war song. It is the tendency of revelation to give a right direction to every mind; and when this is effected, inventions will follow of course; all things assume a different aspect, and the world itself again becomes a paradise."

BOOK II.

Page 78, fourth line. — An all-absorbing ambition to rule fired the breast of every noble Roman. "It is for others," said the Roman poet, "to work brass into breathing shape; others may be more eloquent, or describe the circling movements of the heavens, and tell the rising of the stars. Thy work, O Roman, is to rule the nations; these be thine acts: to impose the conditions of the world's peace, to show mercy to the fallen, and to crush the proud." Self-devotement to the state was the loftiest ambition of the most capable citizens of Rome, — to advise Rome to be loyal to Rome, whatever might befall outside nationalities or their own persons. So Regulus, when set free on parole to advise his countrymen in regard to a treaty of peace, advised Rome against peace; then returned to his captivity to die by torture.

Page 80. — *Alfred*, A.D. 849–900. — *Edward the Confessor*, A.D. 974. — *I am the State.* Louis XIV, A.D. 1638–1715. — *Ecclesiastics under Henry VIII.* Compare paragraph in President Anderson's Address before Social Science Association; based upon Spelman, — q.v.

Page 83, top. — THE JEWISH THEOCRACY. *Vide* Exodus 19 : 5, 7, 8; Exodus 24 : 3; 1 Samuel 8 : 7. — "Every nation," says the Talmud, "has its special guardian angel, its horoscopes, its ruling planets and stars. But there is no planet for Israel. Israel shall look but to Him. There is no mediator between those who are called His children and their Father which is in heaven."

"The kingdom is the Lord's," sang the poet; "He is the Governor among the nations. The Lord is our judge. The Lord is our lawgiver. Thy throne, O God, is for ever and ever. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Psalm 22 : 28; Isaiah 33 : 22; Psalms 45 : 6 and 145 : 10–13.

Page 97, fourth line from bottom. — The right of rebellion in China is illustrated in a valuable paper sent to the author by the courtesy of Rev. Arthur H. Smith of the North China mission. In this paper Mr. Smith says that the people not unfrequently rebel against petty magistrates, and that the imperial government acquiesces in their right to do so under certain circumstances.

Page 112. — THE PEACE MOVEMENT IN CHRISTENDOM. — 'Tis not in itself felicitous that the story of Roman war occupies so large a place in our modern curriculum,

that the still studies of lads in their teens are haunted by clanking armor in the midnight watch or the war cry resounding through the forests. No student can rid himself of the horrible pictures of massacre, when Cæsar slew ten thousand prisoners in cold blood, or when Titus set apart two thousand captives for immolation, or the tearing by wild beasts, to amuse the Roman people. It was not uncommon in Eastern wars in ancient ages, first to mutilate captives, then chain them in public places for insult and injury, then to crucify them. Sometimes they were pounded to death in huge mortars; or hung by the legs for vultures to pick.[1]

Upon the coming in of Christianity the war spirit of the empire was subject to criticism, and another ideal was introduced. The very first generations of Christianity took a stand against the business of butchering men for day wages; and the trade of soldiery did not thrive among the followers of the Cross. "We who were filled with war and mutual slaughter," says Justin Martyr, "have each, through the whole earth, changed our warlike weapons; and we cultivate righteousness, philanthropy, faith, and hope, which we have from the Father through Him who was crucified." Ireneus, Clement, Cyprian, Tertullian, and Lactantius, bear like testimony. "Instead of arming their hands with the sword," says Athanasius, "they lift them up in prayer; and from henceforth, instead of carrying on war with each other, arm themselves against Satan, striving to conquer him in the bravery of the soul."

So Chrysostom says concerning the Christian clergyman: "As if the whole world were intrusted to his charge, and he were the comparent of the nations, he approaches unto God — imploring Him that all wars may be extinguished, and all anarchies quelled; that peace may spread wide her wings, and golden harvests diffuse their blessings; that every calamity which privately or publicly assails us may forever be expelled."

"Bishops, priests, and monks," says Guizot, "were in their personal lives, and in the councils of the Church, the first propagators of God's peace or truce." When Charlemagne dethroned the revolting Desiderius, king of Lombardy, he did not drag him at his chariot-tail in triumph; but he shut him up in a monastery, where he could have ample time for religious meditation.

Great efforts were made by the Church in the eleventh century to ameliorate the condition of society, by disseminating peace principles and by the reconciliation of enemies. The blessing of the Church and the divine forgiveness were promised those who refrained from acts of violence from Thursday evening till Monday at sunrise; and the curse of God through the prayer of the Church was threatened against those who did not keep the peace of God.[2] Absolution for the one, and excommunication for the other, were the weapons of the Church. Three councils and three popes confirmed this attempt to stay the hand of blood, long before civil law sought to check violence.

This movement became so general in different parts of Europe, that more than a score of councils — some in one generation, some in another — urged the claims of peace. During three hundred years — between the eleventh and fourteenth centuries — there were occasional peace revivals, when God's peace was preached; some

[1] Compare the execution of the Taeping prisoners by the Chinese government, as reported in the London *Daily Telegraph*, July 10, 1862.

[2] "From Thursday evening, among all Christians, friends or enemies, neighbors or distant, peace must reign till Monday at sunrise; and during these four days and four nights there ought to exist a complete security, and every one can go about his own affairs in safety from all fear of his enemies, and under protection of this truce and this peace."

faithful friar or zealous monk going from town to town to reconcile those who were embroiling the world. A church legend, now seven hundred years old, relates that the Blessed Virgin appeared in the forest of Guienne and gave a banner of peace to a day laborer, who first bore it to the authorities of the Church, and then he went throughout the land as the messenger of peace on earth.

Much need was there to do so. The great forest halls, the craggy hills, and the mountain walls of medieval Europe were always echoing to the tread of martial hosts. The great crusading lords, in the twelfth and thirteenth centuries, as prayerful men, as "Christian" knights, in marching against the infidel Turks were still apt to quarrel with each other. When the feudal lord in dying transmitted his armor to his eldest son, he gave to him also the avenging of all the feuds he had gathered in a lifetime, — so that generation after generation Europe was involved in numberless private wars; and this was so until the Church intervened, and Christian statutes were enacted. So far as relates to our own English-speaking race, it can be shown, book and page, that the final breaking up of private conflict, which had been long legalized at least by custom, was due to the influence of the Church. We come of a savage ancestry, — murderers, as ready to attack their neighbors when "home-sitting" as when in the open; to attack an adversary at sight, even "at a banquet," like barbarians in our own land.[1] That we have the fair England of to-day, and peaceful homes in America, is due to the teachings of Christianity, as it was introduced by the monk Augustine.[2]

During all those ages, in which the foremost men were compelled to give the main part of their intellectual force to the present business of fighting, the world did not know what it was losing; but when peace prevailed for such length of time as to allow it, the intellectual force once wasted by war lifted the world straightway and brought in a new era.

In respect to the amelioration of war in our modern age, we remember the apothegm of General Sherman, "War is hell." To invoke it carelessly is demoniacal. 'Tis angelic, however, to care for its victims. The Sanitary Commission, Christian Commission, and the Red Cross Society did nothing for the armies of early ages; and it is noteworthy that it is a Red *Cross*, and not a Crescent, or even the Lotus flower.

The women of America collected and disbursed soldiers' supplies in the American War for the Union, amounting to $54,000,000;[3] and the Red Cross membership in Germany comprises more than thirty-four thousand women. When a soldier is wounded or disabled by sickness he is, by the Red Cross Treaty, no longer a belligerent, but a neutral, and a subject for merciful care.

[1] Compare Brace's *Gesta Christi*, p. 215.

[2] In the feudal ages, the barons, the bankers, and the shoeblacks waged war; it was every man's right, and the common rights of tradesmen, to wage war privately. When the Margrave of Brandenburg took a pique, he burned one hundred and seventy villages. — *Vide* C. LORING BRACE'S *Gesta Christi*, pp. 143, 144. This book is prepared with great painstaking, and is a mine of curious information, illustrating the influence of Christianity upon society in Europe. Mr. Brace has made a very valuable compilation of the various attempts of the Church to establish peace principles in Europe in savage centuries. The points relating to the introduction of arbitration, and the termination of private war, are admirably set forth — pp. 153–159.

[3] Colonel Benton's Wellesley address.

BOOK III.

Page 145. — WOMANHOOD IN JAPAN. — The official records show the number of marriages and divorces since 1887, and the percentage per thousand of the population. The average number of divorces is one-third as large as the number of marriages. These statistics are published by the Tokyo Bureau of Statistics in the *Statistical Review* of the empire, upon the order of the Cabinet. Divorces are effected by the husband or wife, and then recorded.

Page 155, closing line. — THE BIBLICAL TEXTS RELATING TO THE HUMANE TREATMENT OF WIDOWS. — Exodus 22 : 22. Deut. 10 : 18; 14 : 29; 16 : 11, 14; 24 : 17, 18–21; 26 : 12, 13; 27 : 19. Job 22 : 5, 9; 24 : 3, 21; 29 : 13; 31 : 16. Proverbs 15 : 25. Psalms 68 : 5; 146 : 9. Isa. 1 : 17; 1 : 23. Jer. 7 : 6; 22 : 3; 49 : 11. Ezk. 22 : 7. Zech. 7 : 10. Mal. 3 : 5. Matt. 23 : 14. 1 Tim. 5 : 16. James 1 : 27.

Page 155. — WOMANHOOD IN INDIA. — The Author has received, through the courteous favor of the Rt. Rev. Frederick Gill, Bishop of Madras, an essay by the Rev. S. Y. Abrahams, a native clergyman, upon Domestic and Social Customs in India, and the changes effected by Christianity. It is full of curious interest, picturing minutely what relates to motherhood, infantile life, school days, marriage, and funeral rites, and other circumstances illustrating Hindu usage. It is a most valuable contribution to the literature of Oriental manners and customs.

For his immediate purpose, however, the Author has been compelled to limit his citations to a few paragraphs relating to infantile life, and womanhood as related to marriage. The paper at large portrays with great faithfulness and felicity the singular superstitions and quaint usages of an ancient people, and the details are so ample that the Author can but exercise the definite hope of availing himself of the abundant material in connection with other work.

The writer of this Essay presents a very interesting story of his own school days, with daily rites of Hindu worship as a part of his every-day childish practice. As a lad he had to perform domestic religious rites in his father's absence. This he declined to do when twelve years old. He then broke caste, gave up visiting shrines, and refused to eat food offered to idols. His father and eldest brother were all fire and fury with him; but his mother, more bigoted than either, yet through her affection, stood by him. Five years after, his parents, brothers and sisters, aunts and cousins, were baptized; and they are very steady in their new faith, — zealous and earnest, as in their old religion.

PAPER BY THE REV. S. Y. ABRAHAMS, C.M.S.

(1) *Sons and Daughters in India.* — When a male child is born, there is great rejoicing in the house. Visitors pour in from all directions to congratulate the young mother and her parents, and after a long gossip return home with pausupari (betel leaf and areca-nut), sandal, sugar, and plantains.

An astrologer is sent for, and duly ushered in, to cast the nativity of the child. He takes down the exact hour of birth, and other items such as the stars and planets then in ascendency; and recites a few stanzas, dilating on the blessings that are to accrue to the family and predicting a long life to the parents as well as to the child,

and bids good-by after receiving a present, with a promise to call over again. The next time he comes, he brings with him a bundle of palmyra leaves neatly cut and daubed with turmeric, purporting to contain a full and complete horoscope of the child. He reads aloud a few pages, interspersing oral comments. The members of the family and other friends listen to the auspicious words with rapt attention and bated breath. He is now amply rewarded for his pains by presents of money, clothes, and pausupari. If the astrologer secured be a Brahman, he not unfrequently devises measures to help himself to a large bonus of money, by giving out that the child was born under the evil influence of some star, and that rites should be performed to avert the evil that would otherwise befall the household.

If, however, the child born be a female, an ominous silence prevails over the whole house. Those related to the young woman consider the birth of a girl as a great misfortune, and the young mother will be foremost to feel the effect of the vexation and annoyance of the family. Her wants will not be attended to without grumbling, taunts, and insults. Her husband's relatives will not care to visit her till after her purification is over; the period being lengthened twenty-four days on account of her having given birth to a girl. The low status of women in Hindu society, as well as the need of a long purse for their marriages, jewelry, and dowries, cannot but cause such gloomy scenes as are witnessed in a house where a girl is born. "One buffalo calf is enough for a haystack, and two girls for a family in affluent circumstances," is a Tamil proverb. The inability of the girl to help the father in his calling or to perform funeral rites for her parents, may be another cause for this sadness and dejection. "The house where a girl is born" is a proverbial synonym for profound silence and tranquillity.

But a son, especially the first born, is the glory of his parents, the center of their hopes and crown of their joy. He is expected to help his father in his profession, perpetuate his name, and perform funeral rites for his parents. There is no salvation, according to the Hindu creed, to one who has no sons.

Among the native Christians such practices as are clearly heathenish have been altogether renounced, as the sending for the astrologer and writing horoscopes. Some illiterate Christians do sometimes feel sorry when girls are born on account of the heavy expenses; the educated make no distinction between sons and daughters. The illiterate, however, never think it necessary to have a son for their souls to be saved; nor do they try to rectify the want of a son by marrying two or more wives, as the Hindus do, in hopes of getting a son.

(2) *Hindu Marriage.* — In India, a man is always expected to marry his mother's brother's daughter, or his father's sister's daughter (his mother's sister's daughter, and his father's brother's daughter being called sisters, he cannot marry them). If a bride or bridegroom is sought otherwise, the unwilling party is sometimes dragged before the village *panchayat*, before whom he must be prepared to meet with opposition from the offended party. It often happens that the offended party seeks another bride or bridegroom and tries to have their marriage the same day the unwilling party celebrates. Else the offended party may find it difficult to secure a proper match later on, for the question will be asked, "Why did not your cousin marry you?" So spite is offered the unwilling party; and they avoid going to witness the other marriage. These cousin marriages are enforced even when there is a great disparity between the ages of the persons. When there is no cousin or niece to marry, a man seeks for a wife elsewhere among his own clan. Subdivisions of the same caste do not intermarry, though they do not scruple to dine with each other.

Classes which have become Christians in large numbers choose their partners in life from among their own classes, but Brahman converts and a few others marry people of castes other than their own.

There is no courtship among the Hindus. A man or woman must rest contented with the consort chosen by the parents, relatives, or friends. This does not anyway mar their future happiness. The civilized notions of freedom and the divorce law are an abomination to the native minds in general. The proposal of marriage is made by the bridegroom's party; it is a disgrace if the other party makes any overtures. The horoscope of the man and woman to be married are consulted to ascertain if the marriage will prove a happy one. The day and the hour of marriage are then fixed with the aid of an astrologer or of a Tamil Almanac which gives the suitable days and auspicious hours of a month.

[Some four thousand words are here omitted, relating to the unique negotiations, wedding ceremonies, and usages of newly married life.]

The Thali tied by the bridegroom about the neck of the bride in the marriage ceremony answers to the ring among the Europeans. There is much superstitious veneration about it. It represents the husband, who is more than a god to a Hindu woman. The miseries of widowhood are so great that a woman's only prayer is that her husband may be blessed with a long life, however wicked or cruel he may be.

A Hindu mother-in-law does not ever face her son-in-law, nor is a wife allowed to speak to her husband except on the sly. It takes more than two years for a wife to converse with her husband in the presence of others. Such is the notion of Hindu modesty. A Hindu woman never mentions the name of her husband, or of her husband's father, mother, elder brother, or elder sister. It is the native custom never to address one's superior in age or position by his name to his face. A Hindu woman seldom dares utter even ordinary words that have similar sounds to the name, sometimes to the syllables in the name, of her husband.

Page 172, closing paragraph. — NEGLECTED CHILDHOOD. — Concerning this point, the Author presents the following extract from a letter which he has received from the venerable Wilson A. Farnsworth, D.D., whose honored work in the Turkish Empire is so well known : —

" You ask for 'points of difference between Christians and non-Christians, as to *home life*.' What we see here in this regard is most gratifying. When we came here we found scarcely the wreck of a home. This one would expect in Moslem society, where polygamy and domestic slavery are encouraged and the harem is required by the very law of their religion. One would not, however, suppose that the so-called [Oriental] Christians would have got so far from the law of love as to have lost the family. I am sorry to say, however, that this was the case. The universal custom was for sons, when they married, to bring their brides to the paternal homestead; that is, a large patriarchal establishment. The head and ruler is, usually, the oldest male member. The oldest female member too has great authority over her brides, the wives of her sons, and they are practically her slaves — and they must be silent slaves. In such a household the parents are not held responsible for the training of their own children. It is thought to be a shame for a young father to take his little child in his arms, or to show any tokens of affection for his children.

" This was the state of the home when we came to Turkey, forty years ago. The change already accomplished is very great. The people are fast coming back to the good old law of Genesis, ' A man shall *leave* his father.' Mothers are learning their

responsibilities, and some are deeply sensible of them. At a mothers' meeting here in Cesarea this week, when some seventy-five were present, one spoke of the fact that one of her children had told a lie. She said that after talking with the child about the dreadful sin of lying, neither she nor the child could scarcely sleep. Had I seen no other fruits of my labors of more than forty years in Turkey, I should regard that which is seen in the family as a rich reward."

Page 179. — CHILD TRAINING IN CHINA. — The Author has with difficulty refrained from quoting at great length the Rev. Arthur H. Smith's admirable portraiture of the Natural History of the Chinese Boy and of the Chinese Girl, which illustrate so well the home life of China to-day. The reader will find no recent report of current life in the middle kingdom more valuable than Mr. Smith's *Chinese Characteristics.* — (Dodd, Mead & Co., New York.)

BOOK IV.

Page 190, first paragraph. — THE DEBT OF CHRISTIANITY TO MODERN SCIENCE. — The attitude of the Church toward Science has been that of accommodating itself to new truth, when once satisfied what is true. The Church is the debtor to the students of God's out-of-door revelation. This is well stated by an esteemed correspondent, who, as one of the foremost scientific authorities in America, writes to this effect: "While scientists have very little changed in the trend of their opinions, the mass of church members have so changed, in a way to lessen greatly the feeling of opposition; and among the crop of young scientific men now growing up, there are a great number of sincere Christian men, — the agnostics and disbelievers being distinctly in the minority.

Page 206. — SUNDAY-SCHOOLS. — The Wanamaker Sunday-school in Philadelphia has a membership of 3000. Laymen conduct this enterprise. There is a vast variety in the musical service. The entire work of the school is carried on as an evangelistic organization of a high degree of efficiency.

Page 233. — THE REV. DANIEL DORCHESTER, D.D. — Dr. Dorchester's distinguished services as United States Superintendent of Indian Schools, should not be thought of as overshadowing his equally valued work as an author. His *Problem of Religious Progress* has been quoted more frequently by clergymen than almost any other book of recent years. A new edition has been recently issued, with the statistical matter brought down to date. It is in its present shape a vademecum for the clergyman and the Christian worker. The publishers, Hunt & Eaton, 150 Fifth Avenue, New York, also bring out other books by the same author. The books upon the *Liquor Problem*, and upon *Christianity in the United States*, are among the most useful in the market.

Page 252. — EDUCATION IN INDIA. — In the admirable Essay, referred to elsewhere, prepared by the Rev. S. Y. Abrahams, of the Church Missionary Society, the writer gives most important testimony concerning the influence of British education in India. The English system, he says, has opened the eyes of the Hindus to the

benefits of the education of girls; and they now allow them to attend school until their eleventh or twelfth year. Among native Christians, the girls often attend school until twenty or more. There has been, adds the writer, a great improvement in Hindu morals among young men who have attended Christian schools and worship; so that many, so educated, even if they are not Christians, lead very exemplary lives, even when placed amidst serious temptations; and they acknowledge that their characters have been formed by associating with Christian boys and by attending Christian worship. Many of them, who hold responsible positions under the government, confess that their success is due to their training in the mission schools.

The foregoing statement in regard to the modification of the character of non-Christians by the mission schools, is confirmed by the words of Bishop Gell, in his letter of October 16, 1894, transmitting the Rev. Mr. Abrahams' Essay: —

"The good effects of Christianity in conduct and outward appearance are seen not only in those who become Christians, or are the children of Christians, but in many educated Hindus who have intercourse with Christians in school and afterwards but who do not confess Christ."

Page 268. — CHINESE EDUCATION. — It would be difficult to state briefly the authorities upon the Chinese educational system. In all things relating to that nation, Professor Douglas' *China* (London, 1882) is one of the best books for the average reader, being in popular style, and of the highest authority. There is an American edition, by Mr. Arthur Gilman, published by Putnam. Besides this, the educational chapter in Professor S. Wells Williams' *Middle Kingdom* is very full and explicit. Edkins' *Religion in China* (London, 1884), third edition, and Archdeacon Moule's *New China and Old* (London, 1891), are very valuable books; p. 40 in the one, and pp. 261–267 in the other, relating to education. Then there is that curiously interesting book, *The Chinese Painted by Themselves*, by Colonel Tcheng-ki-tong (London, 1884), p. 64 referring to education.

Page 294, Section V. — In respect to the summary of mission work in the Turkish Empire, the Author is under great obligation to Mr. C. N. Chapin, of the A. B. C. F. M., and to Mr. John Gillespie of the Presbyterian Board, and to the Hon. Sec. of the Turkish Missions' Aid Society, for statistics prepared with great painstaking. The total number of pupils in the Turkish schools of the American Board has never been tabulated until now. During the years 1827–1892 there was one year's schooling furnished to 359,280 pupils; and an estimate of 30,000 more is to be added, where the returns for a given year are imperfect. There are, according to Dr. Jessup, in the Ottoman Empire to-day not less than 892 Protestant schools, with 43,027 pupils. The statement of the text is a fair one. There have been 400,000 years' schooling put into Turkey by the Christian educators of America; if divided between 200,000 pupils, it gives them an average two years' course. There are six American colleges with 1200 students in the empire. Eighteen hundred native assistants are engaged in Christian work. The 200 churches have 21,000 communicants. The Presbyterian mission at Tripoli aims to reach a thousand villages and three or four cities.

The A. B. C. F. M. had expended in the Turkish Empire, prior to 1894, $7,961,709.24. Since the Syrian work was made over to the Presbyterian Board, this special service has been conducted at an expenditure of $1,385,031.74 up to January 1, 1895. The British Turkish Missions' Aid Society has expended

£68,401 in forty years. It has also raised from their Oriental missions perhaps £20,000 more. Aside from which they have given £12,022 to Greek and Persian work. The British Syrian Mission schools and Bible work are conducted at a present annual expense of $25,000; and the work has been carried on for thirty years. The statement of the text is quite reasonable, that the modern Christian crusade in the Land of the Turks has cost the philanthropists more than ten millions of dollars.

BOOK V.

Page 323, top. — THE DIFFUSION OF CHRISTIAN LITERATURE. — The American Board in seventy-five years issued sixteen hundred and ninety millions of pages, of ordinary paper and binding. Those pages would fill eight miles of shelf-room. Between sixty and seventy languages have been reduced to writing by missionaries. It is much indeed that the savage Gilbert islanders have been taught to read, and that they have purchased the larger part of 65,000 books made for them.

The presswork of mission stations is one of the great powers of the regeneration of nations. Mr. and Mrs. Henry J. Bruce have issued 37,000 copies of their own publications; and their Columbian press at Satara is printing 250,000 pages a year. Dr. Henry O. Dwight of Constantinople superintends the annual issue of 30,000 tracts, and the sale of 50,000 volumes; not attacking error, but commending truth, — these silent missionaries find their way where Protestant clergymen would not be tolerated. The great Turkish dictionary of 2000 pages, as revised by Dr. Dwight, is the government school standard. The Arabic press of the Presbyterian Board, at Beirût, issued 8,382,000 Bible pages in 1892, and 11,294,743 pages of other literature. 'Tis said that more truth is read and appreciated every year throughout the empire than the Turks can overtake and suppress in a century; and since this is so, the press can easily put up with the inconveniences of public censorship.

We talk about the diffusion of error, yet one man distributed 18,000,000 pages of *Christian Evidences* at the World's Fair in Chicago, and the same man, the indefatigable Mr. H. L. Hastings, has circulated in fifteen languages more than fifty tons' weight of his matchless tract upon the *Inspiration of the Bible.* The Peloubet *Select Notes upon Bible Lessons* have reached a sale of 906,500 copies, and there have been sold 2,805,520 sets of the Quarterly Lessons. This does not look as if the Bible were going out of use in this nineteenth century. John Bunyan is still making Progress in eighty-seven languages; everywhere cheering the hearts of pilgrims on their journey to the celestial city.

Page 338, second sentence. — THE CHINESE KNOWLEDGE OF GOD. — The Chinese emperor ceremonially worships God twice a year in behalf of his people; the people being debarred from it, as the Jews were as to sacrifices made by the priesthood. Concerning this point, the Author has received a letter from PROFESSOR JAMES LEGGE, LL.D., of Oxford, January 28, 1895, from which these lines are reproduced: —

"I have said that 'the people were debarred from the worship of God,' and that they were 'cut off from the worship of God for themselves.' It would seem then that at one time, a very early time, it was allowable for them to worship God. But I have

nowhere in Chinese literature read of any legislation on the subject. I suppose the debarring grew up by immemorial custom; and the ceremonial worship of each party in the state was regulated according to its social position.

"How was it among the Jews before the Mosaic legislation? After the establishment of the Aaronic priesthood, the higher functions in the religious worship could only be discharged by his descendants, and the religion of the people consisted in the Fear of God and Keeping His Commandments. Something like this grew up in China and exists there at the present day. In the fourth century B.C., so great a writer and teacher as Mencius could say, 'Though man be wicked, yet if he adjust his thoughts, fast and bathe, he may sacrifice to God.' Even now you may see an old man, poor and somewhat ragged, with some smoking incense in his hand, looking reverently up to the sky, and bowing reverently nearly to the ground; and if you ask him what he means by all his demonstrations, he will reply that he is 'worshiping God,' or, colloquializing the Supreme Name, 'worshiping and appealing to His Heavenly Worship.' All are bound to 'fear God,' 'reverence God,' and 'obey God's will.' And His will is the discharge of the duties between man and man in the various relationships of society, filial duty being the highest of all duties."

BOOK VI.

Page 412. — In further illustration of the statements made in the text, and the letter from the Bishop of Calcutta, I wish to present the following

COMMUNICATION FROM THE RT. REV. FREDERICK GELL, D.D., LORD BISHOP OF MADRAS.

[These papers marked "A, B," were prepared upon his lordship's request, and forwarded by him, in reply to the Author's letter of inquiry as to the changes in native life wrought by Christianity.]

A.

The REV. JAMES STONE, *of the Church Mission to the Telugus, writes as follows, under date of July* 27, 1894: —

(*a*) Generally speaking, those who become Christians show a greater desire for education, and to rise in the social scale, than the non-Christians.

(*b*) They are more cleanly in their habits, and better dressed.

(*c*) A spirit of self-respect is increasing among them.

(*d*) They all try to improve their dwelling-houses, as far as they possess the means.

(*e*) They are far more moral, and purer in their lives, than the heathen of corresponding caste.

(*f*) They are more truthful and faithful in their various duties.

(*g*) I know many who daily grow in their knowledge of the Bible, and desire to follow, in their way, all that is pure and noble and Christ-like.

B.

ESSAY UPON THE INFLUENCE OF CHRISTIANITY UPON NATIVE CONVERTS.

By the Rev. S. Paul, Hon. Chaplain to the Lord Bishop of Madras.

[Author's Note. — In abbreviating this paper for present use, a slight rearrangement of the material has been made, with the insertion of certain connective sentences, — in order to adapt it to points prominent in this book; without, however, otherwise changing the writer's text. I have omitted what relates to the mental development of Indian converts. The paper is of great value, presenting as it does the views of a native clergyman.]

A great change for the better has come over all India through the English influence. The natural influence of Christianity is furthered and fostered by the development of education and trade under the English government. This has had a greater force during the last quarter of a century than before. As time progresses, this influence becomes stronger and stronger. This whole land is in a progressive state.

I. *The Superstitious Customs* connected with the home life of a Hindu are so many and so funny that one would wish to hear something about them. Some of them may be enumerated here.

The Hindus say that each day has its peculiar power over the human life, and arrange the days as follows : —

Sunday is propitious to take physic, or to administer medicine to a patient for the first time. Tuesday journey is dangerous; feasting on Thursday should be avoided. Friday must be reserved to receive money, but not to lend; any distant journey should not be attempted on this day. If any journey happen to take place on Tuesday or Friday, it must be commenced by leaving his house on the previous evening to another house. It is said that while thinking about a particular subject, a crow or an owl should not make their noise. If a cat or a dog should happen to come across a man journeying from home, it will bring him misfortune; but if a jackal or quail do so, fortune is expected. If a single Brahman, or a barber, happen to meet a man, his whole prosperous undertaking, which was commenced with the crossing and neighing of a donkey, will become null and void.

Oh, what a change has come over a converted man through Christian influence. He is no more subdued by a crow or by an owl, nor is he alarmed at the sight of a single Brahman or a barber. A dog or a cat cannot stop his journey, nor a donkey encourage his movements. He thinks, he arranges, and he starts on any day or in any hour from his home and village, realizing the ever-presence of his Creator and His omnipotence. He kneels down before he leaves his dwelling, that the Great God should overrule all his paths and plans for his good, and for the glory of His name.

The Hindus say that if a son is born in the month of *Sithiri* (April 15–May 15), it is dangerous to the family; that all the fortunes or misfortunes of the human race are directed by the powers of the twenty-seven stars; that the cooking place must always be in the eastern side of a dwelling-house, as the god of fire resides that side; that a man should not have a silk cotton tree near his house, as his prosperity will fly

away as the dried pods of that tree; nor would he allow grapes to creep within his compound. Before coming to Christianity, their sweeping the house-yard and sprinkling the water with cow dung, their ornamenting the front of the door, was all thought of as a charm to expel the evil spirits that haunt the houses at night. Such foolish ideas are all rejected by native Christians. They feel that they do these things only for the sake of health and cleanliness.

II. *In Cleanliness*, the Christian converts are ten times better than they were when heathens. Among the Hindus the front part of the house will be cleaner than the back part; but in a Christian's house, both in and out, his house and compound are kept clean. In a pure Christian village the houses, streets, and avenues are arranged properly for the health and comfort of the people.

Even the poorest Christian feels that he must be clean. I must admit that there are some places where such improvements are still in a low state. This must generally be attributed to the nature of their work, the limited supply of water, the village arrangements, or the conduct of the dhobies, or washermen. Caste is at the bottom of these drawbacks. Each caste has its own dhoby; and these dhobies take this as an advantage, and do as they like with the dirty clothes. If they like, they can keep the whole village with dirty clothes for days and weeks together. If a few families embrace Christianity in a village, the few Christians are at the mercy of the majority of their race. They can, even for a slight cause, order the barber and dhoby to withhold their usual duties to the Christians, and may object to the Christians using the common well. Such a procedure has caused many to relapse. The village authorities and government officials are unable to rectify these irregularities. Even if strong measures are taken and success achieved, it can be upset in a few days by the influence of the village headmen.

III. *The Social Purity* of a Hindu's home life is very insignificant. Home talks and conversation will be vulgar and far from decency for cultivated minds. Filthy words and expressions are so common that they are unnoticed, and not often corrected. The indecent expressions exchanged between a husband and wife, or between any of the family or friends, are taken as an honorable joke. Many Hindus savor each of their sentences with filthy expressions. If any misunderstanding arises between neighbors, and exchange of words takes place, one cannot stand or walk through the road, as the expressions will be so filthy as to make him shut his ears and run away.

There are many Hindus that boast of maintaining several wives and concubines. It is generally thought among the Hindus that a virgin life is sin.

Christian converts watch the language of their children from infancy. They do not allow them to associate with those that are free in their vulgar expressions. They watch with vigilance to keep them pure. There is a pure atmosphere through the whole house.

IV. *Training Children.* — Christian influence may also be realized under this head. Indian parents are anxious to train their boys with all worldly wisdom. They care little about the mental development of their girls. A woman void of a male issue is estimated to be very low in her family status. It is not so among the native Christians. In reference to those of the higher society, male and female are alike. They love them and educate them, and treat them equally according to their circumstances.

A Hindu mother may teach her infant to say father, mother, food, water. And if the child is able to express these things, they begin to teach it to abuse others with all sorts of vulgar words. When the child uses these expressions, they all will laugh with clapping hands, saying, "Well done, my child."

A SCENE IN A HINDU VILLAGE.[1]

But a Christian mother trains her child in a different manner altogether. She teaches her children about God, heaven, sin, Jesus, and such like good things. She teaches nice hymns, Scripture texts, and short prayers. She takes them to the church services and prayer meetings, and trains them in all divine worship and praise. She makes them kneel down before the unseen God and Saviour, and teaches them to say "Lord be merciful to me, a sinner." Consequently, as the number of children increases in a family or in a village, so much we may hear of Christian songs and lyrics. They enjoy their play with joyful songs. They converse with each other about God, Jesus, and heaven. It is the influence of Christianity upon the native Christians that has brought such an immense change through the training of children. Such good things were seen first in missionary centers only; but as Christian influence is on the increase, it has spread even to villages far off from missionary centers. Such healthy signs of their children have encouraged the parents very much, and they all try their best to educate their children at any cost.

Not the least improvement under the Christian influence is the bond of peace that commonly exists between families of native Christians. They regard any Christians of any race as brethren. They try to help other Christians because they are Christians.

[1] The gift of vituperation is cultivated in heathen homes in India. It is taught as an accomplishment, as playing on the piano is taught in England. Wilkins (*Modern Hinduism*, pp. 402–403) says that the people are easily provoked to quarrel, but not to fight; they use the tongue where an Englishman would use his fists. "Passion, anger, hatred, and contempt, were never exhibited on any stage with greater force than may be seen almost daily in the middle of a village, or a public street in a city, when two women are engaged in a dispute. The tone of voice, and action of the whole body, are at times quite tragic; language, attitudes, and grimaces are of the vilest."

V. *The Treatment of Wives* among native Christians has changed for the better. The government of a Hindu family is under the sway of the grandparents. According to non-Christian religionists, a wife is first a cook for the family, second a servant to wait upon her husband. If he returns from his work or walk, the wife is ready with a vessel of water to wash his feet before serving his food. There are haughty husbands who will not condescend to wash themselves.

The wife is the object of her husband's wrath and blow. She cannot venture to say, This is wrong, or That is right. If she attempts to give any counsel for the interest of the family, the husband may say, "Does the day break at the crowing of a hen?" Or the father-in-law will say, "Fool is he that listens to the advice of a woman."

Under Christianity and its influence everything is changed. The change is so strong as to draw many Hindus to follow the Christian example. Every educated Christian family lives separately. Every Christian, whether he is enlightened or ignorant, has much interest about his wife. The love and sympathy which were scattered among a number of relations, are now encircled within a small sphere. The European missionaries are the prime movers of this. I have heard of a missionary, who would very often ask his Christian visitors, "Have you ever beat your wife?" If the answer was in the affirmative, he would say that it is so many years since I was married, but I never once beat my wife. Among the educated Christian families, the wives are very honorably treated; they sit and eat together; they talk and walk together. Before, if a wife would sit and eat with her husband, it would be regarded as an insult to the husband.

The native Christian lady is courteous, and behaves mannerly. She is clean and tidy. She does not relish vain talk. She is queen of her house, and manages everything in consultation with her husband. The supremacy of the mother-in-law will not be seen in her house. Now every effort is taken by the girl's party to keep the daughter free from the clutches of the mother-in-law, and from the interference of relatives. She finds that her status is coveted by the Indian women, who are far away from Christian influence. She is peaceful with her neighbors.

Thus a great change is effected in a converted man and woman in all the branches of the home life through the influence of Christianity. Though these changes have many stages and phases, all these put together give a marked improvement, and may be visible in their faces. They are a nation glad and joyful, always realizing the presence of their Redeemer. For the Lord who commanded the light to shine out of darkness, hath shined in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

SACHIAPURAM, NORTH TINNEVELLY, 3d August, 1894.

Page 457. — THE DECREASE OF CRIME IN ENGLAND. — In addition to the causes of this decrease, alluded to in the text, a valuable article by Mr. Charles E. Webster in the *Independent*, July 18, 1895, lays stress on the work of the Society for the Prevention of Cruelty to Children, and emphasizes the work of Truant Schools, Industrial and Reform Schools.

BOOK VII.

HOSPITAL WORK IN CHINA.

A Paper Illustrating the Importance of Medical Missions, by Rev. Henry D. Porter, M.D.

Page 617. — The Gospel wins its way to the hearts and lives of men against obdurate prejudice and the hostility of ignorance. The healing of the body is the most potent of all simply human means for melting prejudice, disarming hostility, and eliciting interest in the Gospel. The work of healing takes the place of miracle in the modern economy of presenting the Gospel to men.

The medical work of my own mission in Shantung dates from the famine of 1878. The hospital at Pang Chuang is named in memory of Dr. S. Wells Williams. In collating the statistics two years since, it appeared that the patients had come from one thousand and thirty-one villages in thirty-two districts; so widely have seeds of divine truth and light been scattered. Of individuals who come directly under the personal care of the physician in charge, the number has steadily risen from two thousand to three, four, five, and six thousand persons in alternate or successive years. There have been 47,334 different patients since the spring of 1880.

With many devices used to awaken the spiritual interest of the patients, none has proved more suggestive and helpful than that of the mutual discussions that have centered about the new ideas brought to their attention. This is a practical carrying out of the Chinese proverb, — One preaches to ten and ten to a hundred.

The humanitarian influence of the dispensary is a source of influence. The expenditures in buildings, in medicine, in instruments, in wages of the few assistants, all appeal to the practical mind of the Chinese. They see a pure benevolence carried on before their eyes. They return homeward to tell the story and to enlarge upon it. The kindliness of the physician in charge — always thoughtful, ceaseless in attention when special care is required, stayed by no delicacy of sense when duty demands close contact with filth and noisome odor — is a practical lesson seldom lost; it is recognized as something beyond the attainment of the Chinese in their ordinary dealings with each other.

The dispensary patients with their varying ailments reveal in a thousand ways the secret troubles and open sorrows of their home life, and give an opportunity for suggestion, admonition, reproof, and of persuasion toward the truth. Opportunity for so intimate knowledge and for special sympathy comes to scarcely any other than the physician.

The people have learned to go to the foreign hospital as soon as they discover themselves seriously out of health. The time spent under the care and influence of the hospital averages ten days for each patient. We meet them at the point where most obstacles and prejudices are removed. Few of the patients are seriously ill, even after severe surgical operations. With abundant leisure, pleased with the attention and care they receive, and the kindly visits of the native preacher, the patients are in the best frame of mind for listening to the truth. There is no greater vantage ground for instilling new truth than that presented in the hospital wards.

It is desired that every one who comes shall learn to read a few characters. Hundreds, painfully and slowly, have learned to read a little. We have a simple book of a few pages containing the Commandments, the Lord's Prayer, a grace for meals, a

short prayer for thanksgiving, and a brief statement of the doctrines of belief. A good proportion of our patients have learned to read these simple sentences. Many have read an entire Gospel.

The hospital has a native preacher, who acts as chaplain. He is an old man of seventy, who has for years lived a pure and beautiful Christian life. He fulfils this office in an admirable way; a man of gentle and kindly bearing, filled with love for the truth, patient with men, and faithful in every duty. He spends many hours with the patients, teaching them, or urging them to read and study; telling them the easily forgotten characters, and giving them the right books to buy or to read. He knows what each one reads, and follows each with faithful urgency. He is a good classical scholar, and is equally faithful with the reading men and with the ignorant. He preaches in the dispensary in the afternoon in turn with other helpers. The preaching is largely by question and answer, the effort being to elicit thought on the part of the listeners. It is an impressive daily lesson to see an elderly Chinese Christian full of energy, patience, sympathy, and gentleness.

The hospital assistants go out into the neighboring villages. Wherever one goes, he is beset by the same needy and sickly crowd that swarms about the foreign doctor. At one such visit, made not long since, an unceasing stream of impotent folk crowded the rooms for ten days. The villagers assured me that the street adjoining the little chapel was crowded from dawn till dark with patients who had come in from the country about. It looked like a large fair.

In 1882 a woman came to the dispensary shortly after we had taken up our residence in the little village of Pang Chuang. She had heard that her eyes could be cured, and had come for help. A slight operation gave the needed relief. She stayed a month to help another woman who had come with her. She listened to the Gospel message, learned a little prayer, and became attached to the lady missionary who had incited her to learn. She then carried the story of her relief to her village home, some thirty miles away. After two years, during which many in her village had come to us for medical help, a young man of good parts, a relative of this woman, was led to believe in the truth. This young man and six of his family, including his mother and several brothers, besides the woman mentioned above, were baptized. In January, 1886, twenty-four others in the village were received. There are now in that village and twelve villages adjoining, fifty-four church members, beside a considerable number of inquirers. A well-established Christian school, a thoroughly educated native evangelist of clear mind and devout spirit, and a growing church, seem to be the outgrowth of this single woman's interest in the Gospel awakened in the early days of our medical work here.

Half a million of people annually throng the mission hospital and dispensary courts in China, whose prejudices are dispelled, even if they do not come in large numbers into the Church.

Page 617. — MEDICAL MISSIONS. — Among the most interesting reports received by the Author is that of the M. E. hospital in Chungking in West China; Dr. McCartney's details being of special value in illustrating the disorders that native science has been unable to grapple with. A letter, April, 1894, from Dr. D. H. Clapp of Taiku, relates the story of a man cured of the opium habit, and transformed into a valuable Christian worker. Dr. E. R. Wagner of Tientsin, under date of April 20, 1894, testifies of the usefulness of medical work as an aid to the missionary enter-

prise. One of the most important moves in recent years has been the beginning made by the late Dr. E. P. Thwing, of Brooklyn, to establish an insane asylum at Canton, the first in the Chinese Empire.

Through the courtesy of the Rt. Rev. C. J. Corfe, D.D., Bishop of Korea, the Author has received a valuable report from Dr. E. B. Landis of Chemulpo, upon medical missions in this interesting country. Every mission station has a hospital connected with it; nor would it be possible to conciliate Korean prejudice otherwise. There have been, so far, no Protestant converts save in instances where medical service prepared the way.

Dr. M. R. Parmelee of Trebizond, in the Turkish Empire, writes, March 15, 1894, giving remarkable testimony to the importance of plying the medical arm of mission service in a land where Christianity is beset with difficulties through the law of the land: "It is of incalculable value from a humanitarian point of view, and it opens the door for the Gospel in every direction, and recommends Christianity in its true spirit and power to all men." The need of this work is emphasized by another missionary physician in the empire, who dilates upon the incredible ignorance of the people as to the simplest rules of hygiene; people perishing by the thousands for lack of knowledge, one-half of the children not outliving the second year. This need is being met so far as possible, not only by increasing the foreign medical force in the field, but by training the native students. Dr. F. D. Shepard, of Central Turkey College, than whom there is no more competent judge, according to the Occidental standard, bears witness (April 25, 1894) to the aptitude of Armenian young men for acquiring medical science, and their skill in the practice of their profession; he makes, moreover, a strong plea for the endowment of medical education in Turkey.

Page 623. — SELF-SUPPORTING MISSIONARIES. — Miss Aldersey was one of the founders of the London Society for promoting Woman's Education in the East. Born of a well-to-do family, she set herself at nineteen to the study of the Chinese language, and was ready to go out as a missionary in 1832; but she was hindered by assuming the care of six motherless nephews and nieces for five years. In 1837 she engaged in Javanese Christian work, then proceeded to China, before the five treaty ports were opened in 1842. She conducted her work upon her own pecuniary resources, without missionary contributions, during twenty-three years. In the later part of her life she abode with domestic friends in Australia, where she died at advanced age.

She was a typical Britisher, self-reliant, devout, and an eminently useful woman. It is related that the Chinese were greatly shocked by her habit of taking her constitutional at four o'clock in the morning; believing that the white barbarian went forth to hold intercourse with the spirits of the night, and that she might drink the blood of the children whom she enticed into her house. It is also related that she won the confidence of not a few; and that an old lady, who had invested the hard earnings of threescore years in ke-wan-dea, or bills on the Bank of Hades, sold to her by thrifty priests, burned the stuff, and threw the ashes into the river, when Miss Aldersey told her about salvation through Jesus Christ.

Page 626, closing paragraph. — ANOTHER LABORER FOR THE MACKENZIE RIVER MISSION. — If the reader will take a map of North America, and locate the mouth of the Mackenzie River in Northwestern British America, he will find Herschel Island, a

little to the westward. Here fifteen American whalers winter, it being now the principal station for the men to spend the Arctic night. Here gather the Eskimos from all parts of the Arctic coast, east and west. There are some there now from about every mission and trading-post and tribe on the coast of Alaska. Bishop W. D. Reeves (St. David's Mission, Fort Simpson, Northwest Territory, Canada) is desirous of building a mission house on Herschel Island. He writes, under date of June, 1895, that a rumor has reached him of a volunteer ready for occupying this station. To help maintain this work is to share in heroic service.

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